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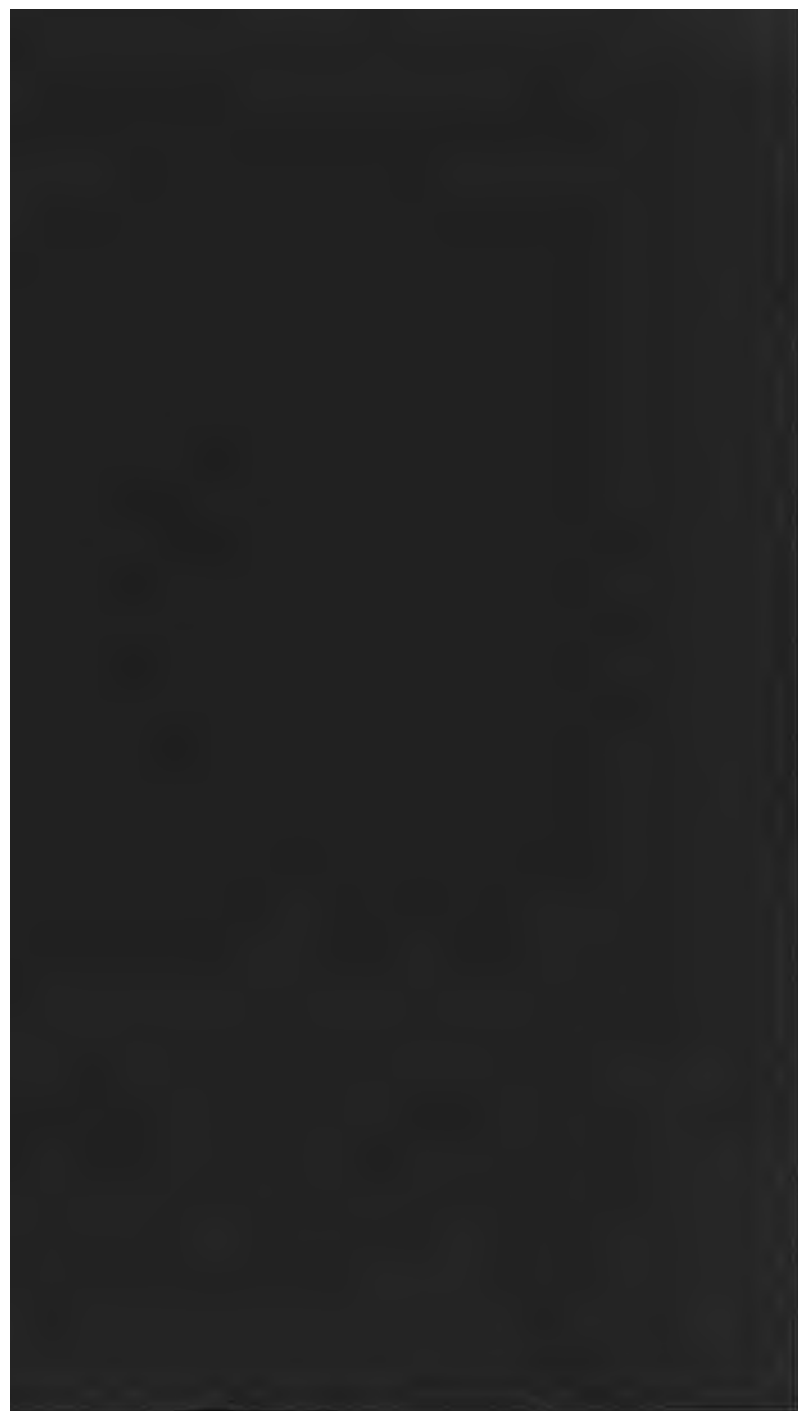
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THE RELIGIOUS CONDITION OF CHRISTENDOM.

Trinitarian Alliance
Bristol 1879

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THE
RELIGIOUS CONDITION OF CHRISTENDOM

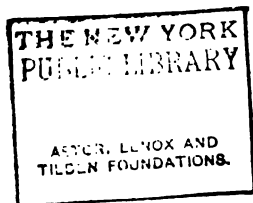
DESCRIBED IN
A SERIES OF PAPERS
PRESENTED TO
THE SEVENTH GENERAL CONFERENCE
OF THE EVANGELICAL ALLIANCE,
HELD IN BASLE, 1879.

Published by authority of the Council of the British Organisation
of the Alliance.

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REV. J. MURRAY MITCHELL, M.A., LL.D.

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MDCCCLXXX.

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PREFACE.

A REPORT of the proceedings of the Seventh General Conference of the Evangelical Alliance, which was held last autumn at Basle, was published, partly in German and partly in French, towards the close of the year. The present volume is a reproduction in English of that Report; but with a fuller account of the proceedings in the Anglo-American section of the Conference. The original Report contains a preface by Professor Riggenschach, of Basle, written in a warm Christian spirit, and containing valuable items of information. The Professor's genial statement has been retained in this edition.

The Council of the British branch of the Alliance prescribed limits to this volume which made a verbal reproduction of the original impossible, had it been in itself desirable. The editor has had imposed upon him the somewhat painful task of compression.

The German and French papers are by no means all of equal literary merit. Some are concise in expression, others more diffuse; some are very gracefully written, others less so. The editor has always sought to give a fair presentation of the *matter*—the meaning—if in a somewhat condensed form; but when dealing with papers carefully composed, he has also retained as much as might be of the *manner*—the form—of the original. But translation is always a delicate work; and the greater the excellence of the original in point of style, the more difficult is the reproduction of it in another language.*

* The translations of the papers by Professors Von Oosterzee and Von Orelli appeared first in the "Catholic Presbyterian;" the Editor of which most kindly put them at our disposal.—Ed.

The volume contains many papers of high value. For one thing, it supplies a mass of important information. Reports on the following subjects have been prepared by writers in every way qualified to do justice to the topics they discuss; some of them being men of world-wide reputation—

The state of religion in the various countries of Europe and North America; and Missions to the Jews, the Heathen, and the Oriental Churches.

Practical questions—questions of the day—some of them of a very pressing kind, are also examined; such as the following:—

The relation of Christianity to modern society.

Socialism:—The duties of Christian employers to their workmen.

The position and influence of the Press, especially on the Continent.

Religious freedom.

The education of the people.

Intemperance.

The training of preachers and evangelists.

Christian union, etc.

Doctrinal discussions did not fall within the proper scope of the Conference; but two distinguished Continental Professors, in treating of "the Unchangeableness of the Apostolic Gospel," have risen even "to the height of this great argument."

The Report forms a worthy monument of a very remarkable Conference. The *Times* newspaper did not misjudge the importance of the large assemblage at Basle when it supplied daily summaries of the proceedings. On the Continent and in America, still more than in Britain, the Alliance has long been acknowledged as no inconsiderable power; and the success of the energetic efforts it has all along made, and still makes, to secure the freedom of religious profession, has been cheerfully admitted even by many who reject its basis as too orthodox. Of the seven General Conferences held in connection with the Alliance, the last was certainly not the least

important—at all events, in its influence on the Continent. The impression produced on the minds of all who attended the Conference was deep from the outset, and continued deepening to the end.

The Report will show that the Conference allowed much freedom of discussion. Men of many different nations and Churches wrote and spoke simply as they felt, without apology and without fear, as assured that they were addressing brethren in the Lord. On one or two occasions the debate became warm; and on certain questions there remained to the last a clear difference of opinion; but there was not in any instance a trace of bitterness. In the somewhat strained relations between France and Germany, it had been feared that at least coldness might be felt to exist between the representatives of these nations; but this fear was entirely disappointed. *Unum corpus sumus in Christo* is the motto of the Alliance; and that great truth seemed ever present to the minds of all who took a share in the proceedings, and it quenched all jealousies, whether national or ecclesiastical.

These are days in which an increasing desire is felt for the manifestation of the unity of the Church of Christ. To that great topic distinct reference is, of course, made in the Report. The Alliance has for its object to manifest the union that exists between individual believers; it has formulated no opinion as to the mutual relations of Churches. Still it will be seen that it is a great mistake to charge the Alliance with accepting the present divided state of Christendom as normal and right. Clear and strong expression was given by more than one speaker at Basle to the conviction that between the Protestant Churches there ought to be far more than yet exists of sympathy, intercourse, co-operation, and even confederation.

It would be wrong to conclude this brief preface without a hearty acknowledgment of the overflowing kindness with which many of the citizens of Basle threw open at once their houses and their hearts to brethren from other lands.

Finally, to the memories that cluster thickly around the picturesque and historic city of Basle there have now been added associations not inferior in interest to any of the olden time. Those who attended the Conference will ever cherish the recollection of the happy meetings of the many brethren ; and we may venture to say that generations hence—as long as St. Martin's Church or the Vereinshaus shall stand, or the “ exulting and abounding ” Rhine shall sweep past the venerable Cathedral—men will continue to speak with thankfulness of the Seventh General Conference of the Evangelical Alliance that met at Basle in 1879.

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PREFACE TO THE BASLE EDITION.

Nor long after the Conference of the Alliance held at New York in 1873, the question was put to some friends here whether the next Conference might not be invited to meet at Basle. These friends were of opinion that it was too great an undertaking for them to attempt. But the American brethren were not to be refused. They, indeed, made subsequently the same proposal to London and Berlin; but as circumstances made it impossible for either of these cities to give the invitation, the request was again formally made to Basle.

About seventy persons met for consultation on April 20, 1876. A large majority thought it an undertaking suitable only to large cities. It was true the Alliance had met in Geneva in 1861; but that city, though not much larger than Basle, was more of a cosmopolitan centre.

There was still another difficulty. We, in Switzerland, had experienced a strange perplexity, the effects of which still continued. With the prayer-meetings arising out of the Alliance a peculiar movement had connected itself in January, 1875. From that date it became usual among us to characterise the "meetings for sanctification," like that held at Oxford, as Alliance Conferences. Now, while the Alliance proper draws together Christians of various countries and various Evangelical Churches chiefly for the purpose of discussing subjects of common interest, we saw at those meetings, for a whole week, the same thing constantly repeated, from morning to night, according to the religious forms of a single communion,—prayer, and praise, and exhortations to

repentance and holiness, along with constant excitement, and not unattended with an idolatry of men. A great blessing was supposed by some to have accompanied this so-called Alliance. Others feared that a repetition of it might lead the minds of the people further astray. This perplexity did not seem a promising beginning.

At the same time, even the Alliance proper has something strange about it to many on the Continent—Germans and Swiss especially. In England, where a multitude of different churches and sects have grown up as the fruit of the Reformation, and in America, where the sects have become large churches, the necessity of cherishing unity amid this diversity could not but arise. On the Continent, on the other hand, the Alliance Conferences, instead of producing reconciliation and unity, seemed likely to stir up dissension. If some foreign agents, instead of seeking out the numerous unbelievers, drew around them those members of our Church who had long been the believing element in it, even earnest Christians might object to a closer brotherhood, as long as the apostolic principle of not working where the Gospel is already known seemed to be generally so little regarded (Rom. xv. 20, 21; 2 Cor. x. 15, 16). On this account, indeed, many still hold aloof; for example, in South Germany.

In Switzerland, however, this consideration could not be decisive. The Church of the Reformation among us has fallen into such complete disorder that we have scarcely any other prospect than a transformation after the American model. This makes us more inclined to the Alliance. We therefore finally consented to the proposal that the Conference should be held here. Besides, the friends of the Alliance in Western Switzerland, in the French Cantons, and in Berne, requested that Basle should undertake to call together the Seventh General Conference.

At the close of the first sitting of the Committee, on June 21, Inspector Josenhans, who offered the concluding prayer, asked the Lord to grant strength and wisdom to those who undertook the task, so that it might tend to the glory of His name and the advancement of His kingdom. So the resolution was come to in the name of God; and Committees for making careful preparations were appointed.

The programme appeared about Christmas 1878, with the following

INVITATION.

MUCH-ESTEEMED SIR—BELOVED BRETHREN—

The Evangelical Alliance originated in England rather more than thirty years ago, and has grown out of those needs which are first and most strongly felt there. It has not, however, confined itself to the land of its birth, but has spread in all directions, and has found expression in the General Conferences held at London in 1846, Paris in 1855, Berlin in 1857, Geneva in 1861, Amsterdam in 1867, and New York in 1878. After repeated requests from England, America, and Germany, and at last, in consequence of the desire expressed by our brethren in Switzerland, we have resolved to invite the next General Conference of the Alliance to meet here, if God will, in the autumn of 1879. Our friends will, of course, be prepared for a much less magnificent reception than was given them in Amsterdam and New York. Every one will understand this; and, indeed, a splendid reception of the Alliance would not be in keeping with the ever-deepening earnestness of our times.

The Swiss Branch of the Evangelical Alliance adheres to the short formula in which the French section has expressed its belief. The second Rule of its Constitution is as follows:—

“The Swiss Branch includes all Christians who desire to live in brotherly love, and who express the wish to join with it in confessing, in accordance with Holy, divinely-inspired Scripture, a common faith in God the Saviour; in the Father, who has loved them and justifies them by His grace, through faith in Jesus Christ; in the Son, who has redeemed them by His atoning sacrifice; and in the Holy Ghost, the Author of their regeneration and sanctification; the one God, blessed for evermore, to whose glory they seek to consecrate their life.”

Standing on this ground, we invite, from all countries and sections of the Evangelical Church, our fellow-believers who may be able to respond to our call, and who rejoice to hold profitable communion with their brethren, if the Lord will grant it.

We do not forget that the Alliance is no official council. Its members do not come together invested with authority, and holding commissions from their churches. They are drawn together, from far and near, by a personal desire for intercourse with brethren. This brotherhood is acknowledged by members of churches and communions which are widely different from each other, and even separated by nationality, creed, and polity, but which, nevertheless, know that they are one in the fundamental truths of the faith, and honour one another as branches of the one Evangelical Church. It follows that no one in the Conference will seek to advance the claims of his own communion, as no one is expected to deny his own church. We all rejoice in the great promise which the Lord gave His Church for its consolation amid all divisions, that at last these shall be one flock, under Him, the one Shepherd. But we also know that the fulfilment of this glorious promise is not brought about by human means. If faith in this consummation, and the heartfelt longing for it, be

not wanting among the members of the Alliance, then, by God's grace, we shall also enjoy a foretaste of it.

The present is a critical time and full of conflict. Many signs indicate that troublous days are at hand. In view of these threatening judgments the most different sections of Evangelical Christendom feel how many interests, struggles, needs both inward and outward, tasks, and aims are common to all, and that thus they are called to strengthen and help each other by their experiences, exhortations, warnings, and consolations, and, if possible, to exercise an attractive influence on those who are further off from the Christian life.

The programme will show how we have endeavoured to select, out of an overwhelming multitude, those subjects for consideration which seemed of most importance. The General Conferences in the forenoon, with the exception of Monday, which is devoted to the reading of reports on religious life in the various Protestant countries, are principally intended to inform the understanding. Special Conferences will be held in the afternoon, when practical questions, arising out of recognised wants, will be discussed, and reports will be read on Evangelisation in Catholic countries and in the East.

Should individual members of the Alliance desire to bring forward special subjects, time and space may perhaps be found for discussions not intimated in the programme. Before and after the meetings for instruction and addresses, other meetings, of a directly edifying character, will be held, and we hope that in connection with these many of the foreign members may preach the Gospel in various languages. By so doing they may also be of service to our townspeople, many of whom are less able to attend in the morning and afternoon.

The time fixed for the Conference is the week from 31st August to 7th September, 1879. We shall take care that those who prefer it shall be accommodated in private houses, where, though the reception may be simple, they will all the more find open hearts and brotherly love, along with the effort, by God's grace, to convey spiritual quickening and strengthening in the faith.

We pray the Lord Jesus Christ, to whom this Conference is consecrated, to make it a blessed one to us and to many, by the influences of His Holy Spirit; and we hope that many of His disciples will respond to our call, and give us the joy of seeing them take part with us.

The first draft of the programme underwent a few alterations. The speaker who was to report on religious life in Russia was unable to keep his promise, in consequence of the murderous attempts on the Emperor's life, which shook all Europe; and repeated attempts to find a substitute were in vain. Our Dutch friend, the Rev. Cohen Stuart, D.D., who would have given his views on the School question, was called hence when the programme first appeared. These two blanks were not filled up. We were able, however, satisfactorily

to supply the places of two other friends who were to have read papers but were prevented. Instead of Prof. Robert Kübel, who was called to Tübingen, Prof. Gess, from Breslau, came forward with introductory theses on the training of ministers of the Gospel; and on the last morning Pastor Th. Fallot, of Paris, took the place of Herr Roger Hollard, who was detained by family circumstances.

The programme was considerably enlarged beyond its first limits at the desire of the Anglo-American friends. We shall notice briefly the prayer-meetings in the mornings, and the Church services in the evenings.

It was not known for some time what the number of visitors might be. Announcements of names came in sparingly at first, but gradually in greater numbers, and shortly before the opening they poured in to such an extent as to make the offers of private hospitality which had been received altogether insufficient, and the pressure on the Bureau became very severe. As the need became known, however, offers of hospitality multiplied. As a general rule it was observed that a lively spirit more and more animated those who took part in the meetings, without arousing any fanatical excitement, in proportion as they enjoyed the subjects of discussion. The attendance at St. Martin's Church, as well as at other places of meeting, continued to increase up to the end. In proportion to the population the people attended the meetings in larger numbers than did the inhabitants of almost any other town where the Alliance has assembled.

We cannot give the number of the guests with perfect accuracy. Names of visitors from the following countries were taken down:—

| | | | |
|----------------------|-----|----------------------|-------|
| From Germany | 554 | From Denmark | 2 |
| Switzerland | 522 | Sweden | 1 |
| Great Britain | 252 | Greece | 2 |
| France | 68 | Turkey | 6 |
| Holland | 63 | America (2 from Can- | |
| Belgium | 9 | ada) | 68 |
| Italy | 7 | Africa | 5 |
| Austria | 6 | East Indies | 3 |
| Spain | 5 | | |
| Russia | 4 | | |
| | | | <hr/> |
| | | | 1,572 |

In addition, about 600 cards were issued, but the names of those who received them could not be written down owing to the immense crowd. The majority of these came from the neighbouring parts of Switzerland, Alsace, and the Grand Duchy of Baden. Besides, there were probably many who did not give in their names. About 1,200 guests were accommodated in private houses; others preferred hotels. The feeling of brotherhood between those of different nations was beneficial in many ways, and was all the more spontaneous as no attempt was made to bring about scenes of reconciliation.

At the opening of the proceedings, Vice-Presidents were appointed in the usual manner to represent the different countries. These were—

For England ... Sir Harry Verney, Bart., and Alderman McArthur, M.P.
Germany ... His Excellency Count Von Bismark-Bohlen.
France ... Pastor Fisch, of Paris.
N. America ... Rev. Dr. John Hall, of New York.

Our foreign friends showed a kindly consideration for our feelings. Once or twice, on the first day, some of them expressed their approval by clapping of hands and other noisy demonstrations customary in their own country. Before the proceedings began on Tuesday, the President requested that they would rather show approval by uttering the Apostolic "Amen" (1 Cor. xiv. 16). And what a thrilling effect had this response as it resounded through the whole church at the close of the discussion on Apostolic Christianity!

We had purposely refrained from making many offers of entertainments to our guests. The public buildings—our beautiful churches, and the various collections stood open, of course. Refreshments and opportunities of friendly intercourse were found in the gardens of the President, Herr Adolf Vischer, Herr Miville Iselin, and Herr Dan. Burckhardt-Forcart. The chief points of attraction were Riehen and the sacred concert.

Herr Theodor Sarasin invited the Alliance to visit his country seat at Riehen, about an hour's distance from Basle by rail. On Wednesday, at four o'clock p.m., a train of thirty-eight railway carriages received the crowds who came with cards of admission. About 2,100 guests were present.

Glorious autumn weather made it delightful to wander through the large, beautiful park, where ample refreshments were provided in the open air. Groups formed here and there, which, without disturbing each other, sang hymns and listened to addresses in various languages. The host himself gave the first address. Then followed Pastor Rud. Wenger and Pastor Funke, from Bremen; Professors Van Oosterzee, Von Scheele, and Geymonat; Sir Harry Verney, Pastors Fisch and Appia, Monsieur Réveillaud, Senhor Martinez de Castilla, Rev. Mr. Sampson, from Athens, and others. Even after dark the guests continued to wander through the beautifully-lighted park. Many who had not seen anything of the kind before were struck with such a specimen of a Christian popular *fête*.

More quiet, solemn, and elevating was the sacred concert on Friday evening, in the brilliantly-lighted Minster, which was crowded in every corner. Herr Walter Strauss had drawn up a splendid programme. All the performers did their very best. It was evidently a pleasure to them to perform such noble, pure music before a most appreciative audience.

It only remains to say a word regarding the chief part of the service on Sunday, 7th September. At the great Conferences of the Alliance it has been felt needful, on the ground of unity in essentials, to testify the brotherhood by celebrating the Holy Communion. Usually, on such occasions, various languages have been employed, and representatives of different nations have officiated side by side. This time our mode was different. We are aware that various friends from abroad expressed a certain dissatisfaction on this account. We can well understand their feelings, but we trust they will understand our motives when they are stated. Ever since the days of her Reformer Oecolampadius, the Church of Basle has enjoyed the privilege of having the Holy Communion celebrated every Sunday in one of the four principal churches, by turns. Thus, to the members of our congregations there is nothing unusual in such a joint Communion. But a Communion service conducted in a manner not familiar to them, with new forms and in various languages, would have appeared to our people something artificial, and a sort

of exhibition. It seemed our duty to avoid this. We had cherished the hope, and we saw it abundantly fulfilled, that the public generally would sympathise with the Alliance and take part in the Conferences. Would not this hope find its crown in a Communion service attended by great numbers of our church members, along with our guests? It was thus regard for the interests of the community, that led us to decide as we did. And is not this a true Alliance festival, we asked ourselves, when the Church at Basle invites her numerous beloved guests to the Holy Supper, celebrated according to her own forms? We think the answer must be an emphatic *yes*.

By this time many of the foreign visitors had departed. Others who remained did not take part in the celebration. Still, nearly 1,200 came to the Lord's Table.

Thus, with the manifest blessing of God upon them, the whole series of meetings came to an end. And now the reports and addresses are published, in the hope that they may tend to the glory of God, and the increase of faith, hope, and charity. May the Lord grant it!

C. J. RIGGENBACH.

MEETINGS FOR PUBLIC WORSHIP.

The prayer-meetings in the morning, and sermons and addresses in the evening, were partly devoted to edification in the stricter sense.

The programme had announced that prayer-meetings would be held every morning, at half-past seven o'clock, in the large hall of the Vereins-haus. The English brethren met at the same hour for prayer in the lower hall.

From Tuesday, the Italians met in the Committee-room of the Vereins-haus; from Wednesday, the French, in the French Church.

Special meetings of brethren from Germany were held from Tuesday, at eight o'clock in the morning, in the upper hall, chiefly for the purpose of discussing Church and Alliance matters.

The Evenings were arranged as follows :

Monday, September 1, at seven o'clock, Public Worship in German at St. Martin's Church.

Pastor Karl Hoffmann spoke on 1 John iii. 14.

After him Herr Stroele on John iv. 23.

At the same time a French sermon was preached at St. Leonhard's Church.

Pastor Gustav Borel spoke on the text, Rev. ii. 4.

The English Service was transferred to the French Church.

Dr. Donald Fraser preached on Zech. iv. 7.

On Tuesday, September 2, at 7 p.m., several speakers delivered addresses in the large hall of the Vereinshaus. They were as follows :

Dr. Baur, on Luke xxii. 81, 82 ;

Herr L. Nippert, on Acts iii. 19 ; and Pastor R. Wenger, on 1 Cor. xv. 58.

Thursday, September 4, at 7 p.m., a German Sermon was preached by Professor Cremer, on John iii. 16.

A French Sermon was preached by Pastor Coulin, on Mark xi. 15-18.

An English Sermon was preached by the Rev. Canon Battersby, of England, on John xv. 1-8.

On Thursday, at 8 p.m., in the large hall of the Vereinshaus, after prayer by Herr Howard, the following brethren spoke :

Pastor Otto Stockmayer, Pastor Karmann, and the Missionary Fritz, from West Africa.

On Friday, September 5, at 8 p.m., the following spoke :

Pastor Frey, Count Von Bismark-Bohlen, Professor Ebrard, and Consistorialrath Krummacher. The first had for his text, Acts iv. 12; the last, Gal. iii. 13, 14.

At the same time there was a French meeting, at which M. Réveilland spoke ; and

A Scandinavian Meeting, at which Dr. Kalkar and Professor Von Scheele spoke.

English Services were held in addition to those already mentioned.

Sunday, August 31, at eleven o'clock, the Rev. Dr. Stoughton preached.

Sunday, September 7, at eleven o'clock, the Rev. W. Arthur preached.

Sunday, September 7, in the afternoon, Addresses were given at the barracks to the Italian workmen in their mother-tongue, along with German addresses to the population of the town in the court of the building.

The Preparation Sermon before the Holy Communion was preached by Pastor Samuel Preiswerk, and the Sermon immediately before the celebration by Antistes Dr. Stockmeyer.

Letters of Salutation were received from

The Town Council of the City of Basle ;

The Rev. James Davis, formerly Secretary of the English Branch of the Alliance ;

M. Aimé Humbert, in the name of the Society for the Improvement of Public Morality ;

The Minister of the Independent Evangelical Congregation at Montpelier ;

The Committee of the Netherlands Missionary Society, Rotterdam ;

The Synod of the Waldenses—just assembled (telegraphed) ;

The Irish Evangelical Catholic Church in New York (telegraphed) ;

The French Branch of the Alliance in Montreal, Canada ;

The newly-established Branch of the Alliance in Mexico.

Reception in the Large Hall of the Vereinshaus.

Sunday, August 31st, 7 p.m.

ADDRESS BY PASTOR WILHELM ECKLIN, ST. MARTIN'S
CHURCH, BASLE.

HONOURED FELLOW-MEMBERS AND FRIENDS OF THE
EVANGELICAL ALLIANCE.

DEAR BRETHREN AND SISTERS IN THE LORD,—On October 31, 1869, when this house was consecrated, the first speaker expressed the hope “that a people prepared of God might here assemble, holding fast by the truth, winning others by love, honouring the Lord by unity, and waiting with loins girt and lamps burning for the coming of the Lord.” Another speaker hoped “that this might be a place where a spiritual giving and receiving might take place in all that furthers life and godliness through the knowledge of Him who hath called us.”

This desire and prayer we renew this day with heartfelt longings, in prospect of the meetings of the Alliance. We commend this sacred festival, and all who take part in it, to the Lord.

In uttering a few words of welcome, of what other subject could we speak so appropriately as of the Alliance itself?

The principle on which the friends of the Alliance proceed is, that the Lord has made His Church one, and has presented it to His Father as one; that the Spirit who rules it is one; that it exists distinct from all the rest of the world as the one chosen people; and that its separation into different parties is an abnormal state brought about by human sin.

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The Scriptures speak so much of the unity of God's children, and make use of such touching figures to describe their close relationship, calling the Church a body, a house, a temple, that we cannot but be surprised and saddened on account of her excessive division.

Alliance is certainly the desire of all sincere Christians. But when we come to speak of realising this wish, we see how difficult it is to lay hold of so tender a thing, and how easily we may injure it by rude handling.

The existing division, however much human sin has been mixed up with it, is not to be regarded only as a straying from the way on the part of men, but also as a way of God with His Church, which has not been without its good result. Division has very often been made to serve the cause of truth; nor is this a small service. Truth and love are both required. While love tends to alliance, truth often tends to division. What would have become of our precious Evangelical truth if the men of the Reformation had resolved at all hazards not to break with Rome? In those days there were mediating, too conciliatory natures, who in the interests of peace would have given up something of the truth. What a blessing that they did not succeed!

But apart from the obligation of conscience which may compel Christians to separate from those who are involved in error, there is a certain divergence of doctrine which is not so great a misfortune, provided no one makes out his own form of doctrine to be the only right one. A glance at the whole of Christian doctrine shows the riches of saving truth to be so great that the mind can never set them forth in their fulness, but always takes an imperfect view according to its individual character. In the New Testament even we find various shades of doctrine. The same truth is differently expressed by a Paul and a John. Only when it reaches our individuality do we understand and love the truth. Every one whose being the Gospel has really entered will have an original apprehension of the truth corresponding to his individual character.

These considerations ought not to be lost sight of in our endeavours after Alliance, in order that we may not, while meaning well, destroy anything which God desires to have spared. Besides, much appears to us confused and out of order, which is not so in the eyes of Him who appoints to each a place and guides the whole. To one unskilled in music, the sounding of different instruments together may seem confusion, while a musician feels the unity and harmony throughout. So much in the world and in the Church to us appears disorder, which from a higher point of view appears a divinely-ordered plan.

But to return to the object of our meeting—the Alliance,—for alliance there should be; we should seek brotherly unity, and guard against arbitrary division. As a noble pattern in this respect we have the Apostle Paul. How did he beseech the Corinthians not to tear themselves in pieces! sparing least of all the party which was named after himself.

As to what the Lord has in store for His Church in the near future, I profess to know nothing. I only see it is necessary, and will become more and more so, that He should come Himself to put an end to wrong and disorder; and this should be a sweet assurance, urging me to prepare for His coming.

When He comes, then, doubtless there will be alliance; but there is much to show that before that time the children of God will draw nearer to each other.

Indeed, the desire for such a Conference as this shows it. And if the result of our meetings were only to increase this longing, it would be a precious result. Further: many doctrinal controversies of former days have expired, and could scarcely be revived. People ask for the simple scriptural features of the faith, and we try to give to our doctrine and preaching the most directly scriptural expression possible, omitting whatever has been added only for the sake of system, or as a logical deduction. The falling away of so many from the faith makes those who remain on the right way all the dearer, and draws our hearts to such as are somewhat ignorant, or have become entangled in error. The want of our time is practical Christianity, and the uniting of many for the same work in faith and love. And when hands join in one work hearts do not long remain apart. Persecution and tribulation, which undoubtedly threaten Christians on the part of the apostate world (for the world knows no toleration), will help to draw Christians together. Thus many things show that, as there was a time of increasing division, so, before the end, there will be a time of gathering together.

And how, if we have really become Christ's peculiar people, could we have other than Alliance sentiments? The condition of a man who has entered into living union with Christ by faith, is, in spite of adhering weakness and sinfulness, so glorious that whoever occupies it cannot help treating with peculiar respect, as a fellow-soldier in the faith and a fellow-heir of salvation, every one who shares the same grace, though he may belong to a different section of the Church, and though his Christian knowledge may not be free from error. Those who stand on this common ground form the congregation of the beloved and elect of God. Can this be hidden and ignored in their dealings with each other? No! and the more we have of life with Christ in God, the more will the

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consciousness of close relationship prevail. But it cannot do so when connection with a mere narrow Church or party predominates over communion with Christ. It is not membership in any particular communion that makes us Christians. The Romish Church identifies union with Christ and union with herself; but with us, Evangelical Christians, this should not be. Still, with some, Christianity is not so much following Christ as following the party; and certainly we dare not suffer this in each other. We must insist that union with Christ alone makes us Christians.

Further: out of this sentiment arises the desire to profit by the advantages and blessings of other Christians and Christian Churches, while we fully acknowledge what we have ourselves received, and strongly resist all arbitrary separation from the Church to which, by God's will and appointment, we belong. As regards connection with this or that Church, the Christian will say this: If there really were a section of the Church possessed in the fullest degree of all truth and strength, in which I could best serve and please the Lord, and which secured, better than any other, the advancement of my spiritual life, then I would join myself to it. But nowhere does such a section exist; and I must be content with the Church in which God has placed me, in spite of its imperfection: yet I have also a right to see what makes for strength in other places, and I must not shut out any light, whether it come from a larger Church or a smaller communion. Zinzendorf says:

“ Wir denken ja in Wahrheit nicht,
Gott sei bei uns alleine;
Wir sehen wie so manches Licht
Auch andern Orten scheine.
Da pflegen wir dann froh zu sein,
Und niemals uns zu sperren:
Wir haben einen Erbverein
Und dienen einem Herren.” *

He who knows how to unite the fear of God and of His Word, and the consciousness of our entire dependence on Him in things relating to salvation (as was peculiar to our older Reformed Church), with an apprehension of the Person of Christ—particularly of His

* “ We deem not that with us alone
God does in truth abide;
We see light manifold is thrown
On others, far and wide.
No narrow thoughts our hearts engage—
They are with gladness stored,
Ours is a common heritage,
We serve a common Lord.”

real presence in the Supper, as the Lutheran Church confesses it; he who in simplicity of heart feeds on the message of reconciliation, as the Moravian brethren teach it, and combines with this the energy and zeal for confessional truth and evangelistic effort, which so many English and American Christians exhibit; he who so bows before God's authority that he is free from all false authority, who is as careful of his inner life as he is diligent in performing the duties incumbent on a Christian—he would be for me, out-and-out, the right Alliance man, whatever might be his peculiar designation.

Every Church that has any life at all possesses a treasure which others should profit by. And the Alliance should further this end. Oh that Christians might begin to learn from each other! They would soon see how beneficially they might influence each other. Rückert says :

“ Wenn die Wässerlein kämen zu Hauf,
Gäb es wohl einen Fluss ;
Weil jedes geht seinen eignen Lauf,
Eins ohne das andre versiegen muss.” *

Or, as in commerce, one country shares its products with another, and from time to time the products of all lands are collected in great exhibitions, so should the different Churches show their treasures to one another. The Lord is not displeased at this. We would not do it in a boastful spirit, as of old Hezekiah displayed his treasures; but in meekness, and to the glory of His name, through the service and help which the members of the one body render to each other.

When the Churches of the Reformation were founded, and the Reformers took the bold step of shaking off the iron bonds of the Romish Church, they hoped that the Word of God was of itself enough to effect a true bond between Christians. Now this hope has not been at all fulfilled. Our Evangelical Churches have been founded on the Word, and have separated from each other; and on the same Word have been based many sects that differ widely from one another. On this account the adversary triumphs. “What fine things you have done with your Word! How has it broken you up!” But the Word will certainly bring us together again. Nor will we at all admit that there is no unity now among Evangelical Christians. Certainly it exists; and we must cherish and maintain it.

* “ Little rills, uniting forces,
Form a river broad and clear,
Little rills in separate courses
Soon dry up and disappear.”

I lately heard one, formerly a Catholic priest, who has become an Evangelical Pastor, and an honour to the Gospel, declare how much good it did him—as having been a Catholic, and penetrated by the thought of the unity of the Church—to find unity and brotherliness among Evangelical Christians. He thought that were this still more visible, much of the prejudice of the Roman Catholics would disappear. Let us strive after this!

These Conferences should also subserve this end. May God grant them His blessing! The Lord is among His people. He is among us. May He give this assurance to all who, by prayer or effort, shall take part in this Conference. Peace be with all those that are in Christ Jesus. Amen.

Professor SCHAFF greeted the Conference in the name of the English and American friends. The unity which we seek to foster by this Alliance is unity in Jesus Christ, our Head. The English and American members feel very warmly how much blessing has come to them from the Swiss Reformation and from Switzerland generally. What an influence had Calvin, who wrote the first edition of his "Institutes of the Christian Religion," at Basle—a work used to this day in those countries where the English language is spoken, particularly Scotland and America! England received from Basle the first copy of the Greek New Testament of Erasmus, which has been the basis of many English translations of the Bible. The University of Basle, through such theologians as De Wette, Hagenbach, and others, has exercised a wide influence on England and America. The Missionary Institution at Basle has educated able missionaries, some of whom have laboured in connection, especially, with the English "Church Missionary Society;" the sainted Bishop Gobat also received his first training here; and other pupils of the Institution have become Pastors among the Germans in North America.—The scenery of Switzerland, the most beautiful country in Europe, attracts many English and Americans every year.—There are other gifts which America has received direct from Switzerland; such as the great naturalists Agassiz and Guyot, who have not only greatly contributed to the extension of natural science, but have vindicated the harmony between Christian faith and true science. The speaker closed with the wish that the city of Basle and all Switzerland might now experience another revival in the Spirit shed forth at Pentecost, and thus, as in days of the Reformation, be a blessing to the rest of the nations.

Professor VIGNET, of Lausanne, addressed at the close a few words of greeting to the Conference, in the name of the French-speak-

ing brethren. Diversity of language may divide us in our assemblies; but hereafter, at the great day of the Lord, this division and all other divisions will have passed away. Only let us strive earnestly in our Conferences to become one in the Holy Ghost: let Him be the Chief President of our Alliance! Then will our Conference, if less splendid than the Council of Basle in the fifteenth century, be attended with a richer blessing. Where the Spirit of the Lord is, there is truth and love. May He accompany our work, and grant, especially to those who speak, to do it according to His will!

The crowd at the opening service was so large, that a meeting was also held in the middle lower hall; Colonel Von Büren, of Berne, presided. Dr. Schaff, Dr. Murray Mitchell, Major-General Field, and other speakers took part.

I.

General Meeting.

*Monday, September 1st; Forenoon, 8.30 to 12.30, and Afternoon,
3 to 6 o'clock, in St. Martin's Church.*

THE opening prayer was offered by ANTISTES STOCKMEYER, of Basle.
HEIT KARL SARASIN, of Basle, President of the Conference, then
delivered the

OPENING ADDRESS.

HONOURED SIRS AND BELOVED BRETHREN—

The honour of the presidency of this Conference of the Evangelical Alliance has devolved upon me, and I deem it also a joy to salute you all and bid you welcome to our Swiss town of Basle.

You meet here full of reminiscences of that great emporium of the West, which invited you six years ago to hold your meeting there, and that notable confederation of States in whose youth the older countries of Europe behold a renovation of the human race; and in which, with rare energy and freshness, in bright as in dark colours, the representation of ideal and real interests excites expectations of a yet greater future.

So you turn from those vast things to our little things; from the land of the future to a land of the past; from the splendour of a rising sun to the modest glimmer of a tiny Republic, which, besides its history and the variety of its life and struggles as a commercial and university town, can offer you only love and the earnest desire to serve the great cause that has brought us together.

It was only the greatness of the task and our insignificance that made us at first backward in complying with your request. The warmth of the invitation, however, with which you honoured us; the entreaties of our beloved Swiss friends; still more, the consideration that it was important to select a place where former painful feelings would find no nutriment, and the difference

between languages and frontiers would be no obstacle, overcame our scruples, and we recognised in your choice of Basle the will of God, and we were persuaded that it would be blessed by Him. This city, indeed, seems to have been chosen by God as a place of reconciliation. When Basle was received into the Swiss Confederation in 1501, the obligation was specially laid upon it in the Federal letter of June 9th of the same year: "If disturbance should ever occur in one or more places in the Confederation,—that they should rise up against each other—which may God for ever avert!—it shall be the duty of the city of Basle to send an embassy to labour for the settlement of the quarrel by friendly mediation."

To this task, laid upon it by the then divided towns and countries of the old Swiss Confederation, Basle has remained true down to recent times, so that she has even exposed herself to the blame of having sacrificed her own independence by harmonising extremes. The same thing has happened, as you know, in church affairs. In a manner similar to that adopted by our statesmen, our Reformer *Æcolampadius* sought to mediate between Luther and Zwingli, and exhorted them both, and also the Genevese *Farel*, to moderation and mutual reconciliation.

May the Lord grant that if there be any one of the multitude assembled here who has come with any feeling of coldness, any lack of trust, all reminiscences of real or supposed injury between individuals or nations may vanish before the all-important fact that we all are, and should be, one in Christ our Lord, all members of the same body, provided that we serve Him uprightly and acknowledge Him as our Way, our Truth, and our Life. Allow me, beloved brethren, the descendant of a family which was driven on account of its faith, three hundred years ago, from its beautiful fatherland on the rich banks of the Moselle, and who thus belongs to the French people by blood, to the German by language and education, and is grateful to both alike—allow such a man to request that those from the East as well as from the West, from the favoured lands of beautiful France as well as from the mighty, newly-arisen German Empire, will forget old wounds, and stretch out anew the hand of brotherhood, so that this assembly may be eminently a festival of reconciliation and of peace.

And why should it be anything but a festival—first, of the great reconciliation between God and man, and then between man and man thus reconciled?

Or should this Evangelical Alliance be a council in which should be considered matters relating to the church and worship, and questions between Confessions and different tendencies, calculated as they are rather to divide than unite? Should it be a

political Congress to discuss secular affairs, the destinies of countries and populations, to summon princes and peoples to its bar ?

Or should it act as a supreme tribunal, claiming the right to pass judgments and sentences on civil and ecclesiastical authorities, though no one has invested us with judicial powers ?

Nay, verily. The Alliance must be above all a union of Christians reconciled in God, who meet to strengthen each other in faith, hope, and charity ; who meet as fellow-pilgrims to show to themselves and others the way to their true and eternal home through a world where they are strangers ; and, conscious of this fellowship, to rejoice once more in being heartily associated together. The members of this union come together also to increase their knowledge, to draw wisdom out of the Divine fulness, to search the Scriptures like the men of Berea ; to learn from what God has done in ancient as well as in modern times ; to dive into the depths of the Godhead—in order, indeed, that, dazzled by the infinity and unsearchableness, the greatness and incomprehensibleness of God, we may become conscious again of our shortcoming and weakness, may be warmed anew by the Divine fact lying before us—so simple, so concrete—of the incarnate Babe in Bethlehem ; and with recovered clearness of vision may fall down in thankfulness before the cross of Golgotha.

But not only must knowledge and wisdom yield before the simple childlike faith with which our hearts respond to this message ; those differences also in the apprehension of subordinate ecclesiastical or religious questions, which often painfully divide Christians, must do the same. The Alliance does not ask whether one man draws the external bond in church or communion more tight or loose ; whether another insists more on political relations and on national boundaries, or, overleaping these, seeks edification in a free association, if only this bond be formed in Christ. It does not ask whether one man takes the Confession of faith of this Reformer, and another of that Reformer, as his guide, so long as this Confession acknowledges Christ alone and above all others. It does not ask whether one man be freer in his appropriation of the truth contained in Holy Scripture ; or whether another holds fast every jot and tittle of Scripture in order that not a particle of the law may be lost, provided every one be personally persuaded that Holy Scripture is given by inspiration of God, and that holy men of old spoke as they were moved by the Holy Ghost. In this way such differences may be likened to those rays that appear to the eye broken into various colours, that are all alike traceable to the sun, and derive their origin, light, and warmth from a common centre.

Thus, inwardly united, and conscious of her unity in her members, the Alliance confesses her faith in the face of the world, before all peoples and governments.*

There was deep significance in the name which César Malan gave to his church, "Chapelle du temoignage." Permit me to apply the scriptural figure of a building to our assembly, that it also may be a "temple of testimony," built of living stones, and founded on the eternal corner-stone; a building from which may go forth, as from a city set upon a hill, light of life to those who will see, words of life to those who will hear, a message of peace for those who seek for rest of soul. May the Alliance be a summons and a testimony to all according to the words: "Choose you whom you will serve; but as for us and our house, we will serve the Lord."

So far I have sought to indicate the task of the Alliance and its members; permit me now to extend our view, and to ask how this testimony has been understood, and whether it will now be regarded.

When we contemplate the world around us does it not resemble a tempest-tossed ship without a rudder or a compass? To earthly things alone the eager efforts of the majority are devoted. And when these possessions and enjoyments are not attained, then follow discontent with man and murmuring against God. The *fata morgana* promised by the preachers of so-called progress, the higher social position aimed at by modern education, is realised only by the few, and the great half-educated or over-educated remainder, who have learned to despise their former simple circumstances, feel themselves deceived, so that they are speedily overpowered by the despairing spirit that brings crime and suicide in its train. Do I err when I ascribe such phenomena as these—that in Prussia there is one criminal in every 8,849, and in Switzerland one suicide in every 4,450 of the population—to that discontent, or if I trace it ultimately to the realistic and materialistic spirit that prevails among our people? A German statesman wrote to me recently: "Our citizens, with few exceptions, have totally lost the religious basis on which their conceptions of duty and morality rested. We cannot rebuild on a foundation that has been so completely destroyed as the Christian convictions of our middle and labouring classes. The people no longer understand an appeal to their religious consciousness." Hence, with the increasing estrangement of our people from God, side by side with empty churches, we see houses of correction and reformatories full to overflowing; so that in 1878 there were 60,642 prisoners whose cases

* See Second Rule of Swiss Branch; quoted p. 3.

had to be investigated, while in 1875 there were only 54,862. And to aid the natural sensual man in his resistance to the Divine voice of warning from without and within, modern science comes as an ally, and whispers in the ear of the already half-vanquished man, the Satanic words : " Yea, hath God said, ye shall not eat of it ? Ye shall not surely die." The proud heart listens to this voice, so pleasing to the lusts of the flesh, and the still glimmering spark of something better is utterly extinguished ; selfishness and hatred take the place of even ordinary love ; scorn of everything Divine and Christian takes the place of esteem for what is high and holy. We have before our eyes these desolations. We perceive, moreover, how with the undermining of Christianity, the order of society founded on it, the State that is still more Christian than it is aware, is threatened ; and how thousands hail the overthrow.

" Reisset die Kreuze aus der Erden ;
Kreuze sollen Schwerter werden." *

If there are, however, yet greater masses of people who do not decidedly follow this way, they belong, in an overwhelming majority of instances, to that great ecclesiastical institution which, proud of her history, her antiquity, her unchangeableness, unfurls the banner of authority, while she strips man of responsibility for the salvation of his soul. If the unbelief of man deifies himself, Catholicism plants the church on the throne of God. While unbelief denies sin and guilt, Catholicism eases the burden of conscience by fixing the prices for which may be obtained expiation in this world and salvation in the next. On the payment of this price the Catholic Church promises salvation with the emphasis of omnipotence ; and the deceived heart is quieted for the time when it receives this stone instead of bread.

This faith, as well as that unbelief, is adapted to the natural heart ; but as nothing but a converted man can satisfy us, we must make a stand against both alike. As far as man can judge, these doctrines will take hold of yet greater numbers ; the light of the Gospel will be still more obscured. Hatred of Christ and His kingdom appears to be growing more intense and general. It shows itself, both in monarchical and republican States, in repression of minorities, exclusion of believers in Christ from public work, expulsion of them from national churches, and refusal of positive religious instruction in schools.

No peaceful future is before us. We have far more of conflict and opposition to expect. Shall we not stand fast, shall we not

* " Crosses from earth uprooted be !
Each cross a sword we long to see."

bear testimony notwithstanding, not only here and to-day, but in all places, wherever and however we may be called to do so? And if the feeling of our weakness and guilt, of our need of daily forgiveness and mercy, accompany that opposition, is it not pardonable, or at least intelligible, that zeal should cool, the voice become feeble, and the hands hang down? The testimony borne by the Alliance will not be a solitary and vanishing one, but it must be an enduring testimony, a testimony that shall bear fruit. Deeds of love shall follow words of love; and can we expect that such deeds, that are all the more necessary on account of the spiritual destitution of our people, will continue to be performed? I read the true answer in all your countenances. Yes, we will persevere; we will pledge ourselves to-day, we will be steadfast, even though everything should be against us! Yet have we really reason to lose heart?

Let me next remind our English friends of the word that their great poet puts in the mouth of his Richard II.

" Look not to the ground,
Ye favourites of a king! Are we not high?
High be our thoughts! " *

Let us cherish high thoughts, my friends! Are we not the servants of a King, of the King of kings, and Lord of Lords? And is it not His work we carry on?

" Die Sach' ist dein, Herr Jesu Christ,
Die Sach' an der wir stehen. " †

Thus let our work be done, our testimony be given, our efforts be united, in the same joyful, steadfast spirit, with the same buoyancy with which the Apostle, with chained hands, appealed to his flock at Philippi: " Rejoice in the Lord always; and again, I say, Rejoice."

In this way, honoured friends, we, who were commissioned by you, understood the purpose of this Conference. In this sense we adopted the programme laid before you. It is for you to decide whether we have pursued the right course, and to supply what is defective.

After the first day, according to custom, has been allotted to the giving in of reports concerning religious life in various countries, it is proposed that the proceedings proper should take their keynote from the prominence given to the unchangeableness, the in-

* Richard II. Act iii. Sc. ii.

† " The cause is thine, Lord Jesus Christ;
The cause for which we stand."

destructibility of the Divine Word, the rock that we have in it, which will endure for ever, though heaven and earth should pass away.

The doctrine built upon it, for church and school, the problem for Christians in relation to this, for old and young, for the present and the future, follows naturally from it. With the doctrine, the question of the fruits of faith in practical life, in society, in business, in every calling in short, connects itself. With this, a consideration of these general conditions as they are reflected in the mirror of Divine truth, and what duties they impose. If we carry forward these tasks into the sphere of Home Missions, we are led from our immediate surroundings to the more remote, to the great heathen world which is called along with us to salvation, and we are reminded of the commandment of the Lord: "Go ye into all the world and preach the gospel to every creature."

Allow me to say, in passing, how great, in view of the daybreak which we behold in many a mission field, how solemn, in view of the increasing apostasy in Christian Europe, our Lord's word appears: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. xxi. 48).

When we have surveyed these various departments, and rejoiced in the increase that God vouchsafes to human planting and watering, we will withdraw again at the end of the week into our narrower circle, with new resolutions, new strength, new love, to supplicate blessing on the bond that has united us anew in work—various, yet resting on common ground, and tending to one centre. And so I join with you in supplicating a blessing on these days, and on all that shall be done. May everything be to the glory of Him whom we serve, and to the furtherance of His kingdom!

I declare the seventh Conference of the Evangelical Alliance to be opened, and ask you to unite in singing the hymn, "Ein feste Burg ist unser Gott."

Reports on the State of Evangelical Religion.

EVANGELICAL RELIGION IN SWITZERLAND.

By Dr. Güder, Pastor in Berne.

AFTER some introductory remarks, general and personal, Dr. GÜDER said:—Our little Fatherland, 780 square miles in extent, containing a population of two and a half millions, 980,000 of whom are Catholics, about a million and a half adherents of the Helvetic Confession, does not nearly equal the city of London in population, and might find room ten times over in England. No other country, however, but America can present a more instructive picture, in its political organisation, of what the Alliance aims at being, in reference to the Evangelical Churches, than Switzerland. Nowhere else are there such contrasted principles as to the relations of Church and State, in such a limited territory. Switzerland is a confederation of twenty-two Cantons. Every one of these has its own constitution and government. Strictly taken, there are twenty-four, or more correctly, twenty-five, none of which permits any other to interfere in its internal government. Seven Cantons are Catholic, twelve equally divided, and only three entirely Reformed. Each Canton has its own peculiar manners and customs, its special interests, even its separate dialect. But in spite of all these divergences they are conscious of being a united nation, marshalled under the banner of the white cross on the blood-red ground, with the ancient device, “One for all, and all for one.” Is not the idea of the Evangelical Alliance mirrored in the miniature world of Switzerland? Shall we, members of the Alliance, coming from various Churches, give visible embodiment to any other truth than that expressed in the Heidelberg Catechism, that “the Son of God has gathered to Himself out of the

whole human race a chosen people, whom He upholds and preserves unto eternal life, in the unity of the true faith, by His Word and Spirit" ?

It is no light matter to give a report on the religious life of the Reformed portion of Switzerland. We ought to have fifteen separate reports instead of one. I know well how difficult it is for those who have not grown up in Switzerland to understand our religious and ecclesiastical affairs.

We are no out-and-out admirers of our ecclesiastical institutions. Many things fundamentally wrong have been forced upon us. Nevertheless, we have in all honesty submitted, and will submit and remain in the minority, as long as the Gospel may be preached without hindrance, as it has been hitherto. We do so in the confident expectation that the glorious Head of the Church will guide the affairs of His kingdom in our land to a happy issue, though, perhaps, in far other ways than we had thought of.

Let us look back a quarter of a century. How entirely different was ecclesiastical and religious life in Switzerland then from what it is now ! Until about 1855 that theologico-ecclesiastical mode of viewing things which, after the downfall of the vulgar Rationalism, was wont to be designated the newer believing theology—that is, theology that was not afraid of scientific research—prevailed among the Evangelical clergy. If this line of direction, historically connected with the past, clinging only to the Word of God, yet affording due freedom, had been kept, things would have been better than they are. We should not have felt ourselves called to waste our strength in irritating conflicts without substantial benefit to Christian life. The Liberal and Radical leaders with their whole following, who wanted to gain something from the cry for freedom, shook their fists at the clergy and the Church. Their most honourable name for the clergy was "parson" (pfaff). As the calumny did not succeed, more Radical measures were adopted to secure a congenial Ministry by controlling the official appointments in theological faculties. True, after the election of Dr. David Strauss a circuitous route had to be taken. His friend, Edward Zeller, did not hold out in Berne beyond the year of revolution, 1848. The roll of the thunder was heard in the distance, still coming nearer ; but the lightning did not strike. Till about 1855 the reformed clergy preserved the appearance of a battered but unbroken phalanx. At that time a number of pastors of the "middle" party in the Canton of Berne introduced the machinery of party politics into the Church. It needed no exceptional sharpness of sight to affirm that this would prove the beginning of a far-reaching split. Those

of more decided leanings towards the Left withdrew, and established the Reform Union (Reform Verein). Nothing remained for the Evangelical, or orthodox, theologians but to organise themselves in like manner. What occurred in Berne was repeated in the other Cantons. As it were in a night, the differing parties stood opposed in battle array. They were—

I. The "Reformers," who may be briefly described as denying the supernatural altogether, adherents of the modern theory of the universe. They are united in the "Swiss Association for Free Christianity."

II. The Evangelical Churchmen, held together by the "Swiss Evangelical Church Union," who fully confess faith in Jesus Christ, the only-begotten Son of God, the crucified and risen One, the Saviour from sin and death, as essential to a Christian creed.

III. The Middle party,* who are distinguished from the Evangelical Church Union less by their confession than by their ecclesiastico-political tendency.

The conflict was not always honourably carried on; the *rabies theologorum* stalked in; personalities were employed, and the whole condition of affairs became highly unsatisfactory. The overwhelming majority who have no convictions on the subject are distracted, and complain that they do not know what to believe. The Reformers and Middle party enjoyed the favour of the government, and did not fail to meet, in every practicable manner, the pale, average religion of the multitude. The orthodox were given over to the *odium generis humani*. And as they retained a hold of that portion of the people who had positive Christian convictions, new Church laws required to be passed which were fitted to weaken their influence, by making the Church more democratic. Above all, it was necessary to discard the traditional conception of the Church, and so vindicate the equal right of mutually exclusive tendencies within the Church, and set aside every restraint on official liberty in teaching. We formerly conceived of the Church as a fellowship of faith; but now the view began to prevail that every one belonged to the Church who did not formally detach himself from it, and that every one was entitled to a vote who possessed a political vote—i.e., who was over twenty years of age. Yes, even the proposal was gravely discussed in theological circles whether baptism was a requisite condition of Church membership. In this year even, in the Synod of Appenzell, the "reforming" majority has rejected the rule that baptism must be in the name of the Father, Son, and Holy Ghost, and that every sermon must be upon some portion of the Bible, utterly refusing to be fettered by legal bonds. A pastor in

* Vermittler.

Basle actually dispenses with the Trinitarian formula in baptizing children, and therefore his non-“ reforming ” colleagues made, with the best reasons, the request that he and those who shared his views should manage, so long as it was at all possible, that their baptism might still be recognised as Christian. The strict legal consequence is this : I may be an Atheist, a Pantheist, a Nihilist, a denier of Christ, I may refuse to have my children baptized, I may despise the atoning sacrifice of Christ, I may contradict all the declarations of Holy Scripture ; but I was born in the Reformed Church, I have never formally left it, and I remain a fully qualified member of it. True, it was so before ; but the great difference is, that this state of matters was hitherto felt to be a serious grievance, and was endured in hope ; whereas now this irregularity is extolled as legally the rule. That every ecclesiastical confession is thereby thrown overboard ; that the absolute freedom of the servants of the Church to teach what they like is secured ; that I may preach like Strauss and Rénan, without coming under the grasp of the law, as long as my self-ruling congregation endures it, cannot be doubted for a moment. The only alternative is either to secede, or else to be content with the equality, according to ecclesiastical law of mutually exclusive tendencies, and to enter into as good a compromise as is possible without renunciation of principle, in order to preserve the National Church, and out of love to the people. The first path was followed by the people of Neuchâtel. The clergy, as a whole, firmly adhered to the Apostolic faith ; nevertheless, nearly half of the ministers, with their congregations, decided on separation from the State, and constituted an independent Free Church, second only in importance to that of the Canton de Vaud. We are far from blaming them ; they must take the consequences, and have no reason, so far, to be ashamed of the result. And if their like-minded brethren in the other camp have yielded to the force of circumstances, we also quite understand them. But a separation of brethren who might lawfully have acted together is always deplorable, and hearts are wounded by it.

Farther : the new Federal constitution of May, 1874, is published in the name of God Almighty, but does not concern itself any further about God. It not only proclaims the inviolability of freedom of faith and conscience, but decrees more particularly that no one shall be compelled to take part in any religious association, or religious instruction, or to undertake any religious employment, or be punished on account of any matters of faith whatever ; further, public schools shall be open to adherents of all confessions without infringing their freedom of belief or conscience ; and lastly, the keeping the congregational register of births, deaths, and marriages

is the business of the municipal authorities. What has been the consequence of these changes hurriedly introduced by cantonal legislation, with confirmation by the Confederation? In justice, we must take into account the fact that an insatiable, restless materialism is the general characteristic of the time. For ideal possessions our civilised contemporaries have no taste nor time; in spite of all culture they are uncultivated, in spite of all laws they are immoral and sensual. A careful observer, who is thoroughly versed in Church history, thus speaks of society in our day: "It is Christian in name, and connected with Christianity by innumerable roots; yet along with its impoverishment in regard to ideal possessions there is an estrangement from the Church, an embittered feeling against it, in the circles that give the tone to society, such as has hardly ever before been so general.

In connection with this feature of the age, common to Switzerland and all Protestant countries, we must assert—

1. That now, more than ever, men's thoughts find full expression. No one shrinks from boldly confessing the most decided unbelief. One hears the people say, "No one believes now;" "My heaven is six feet under ground;" "I would rather give my money for a dram than a Bible;" "I keep Sunday in bed, or in the woods, or in the public-house."

2. Attendance on the worship of God, it is universally admitted, has perceptibly decreased from what it was twenty or even ten years ago. On an average not more than one in ten goes to church. Now, as before, the cultivated despisers of the Church attend the services of the "Reformers" just as little as those of the orthodox.

3. Attendance at the Lord's Supper has decidedly decreased. In 1859 the Sacrament was taken 8,520 times; in 1868, 8,329 times, by not quite 10,000 souls; from that time it declined, and in 1877 we reckoned 2,132 communicants, and in 1867, 2,956; and of these many received it four times in the year. The expenses of the Sacrament in Berne in the year 1878 were about 6,000 francs less than formerly—a deplorable saving. The free-will offerings yielded fully 2,000 francs less than formerly.

4. The direct introduction of the civil authorities is largely chargeable with the decrease in the number of baptisms and marriages blessed by the Church; a phenomenon which in the meantime is less observable in the country than the towns. It is humbling to notice how little is the effect of the pastoral instruction of catechumens.

5. With burials it is different. Almost every family seeks ecclesiastical burial for relatives, even families of which one would

never have expected it. Remarkable, yet quite intelligible. The less the hope of eternal blessedness has found entrance into a house, and the nearer it draws to the time when it must be said, "Dead is dead," the more conspicuous become funeral pageantry and despairing lamentation for the deceased.

6. Another point is the rapidly increasing number of divorces. Divorce is easy, since marriage by civil law is only the "social contract" of Rousseau, that may be dissolved almost at the will of the parties. Alas! we must agree with the Old-Catholic Bishop Herzog, who complains in his last Lenten mandate, "The sanctity of matrimony and of family life is more imperilled in our country than anywhere else." In 1876 there were 1,102, in 1877, 1,086 complete divorces—*i.e.*, five per cent. on the marriages; more, in proportion to the number of souls, than in any other country,—and only in very few States were there half as many.

7. The increase of rudeness, physical and moral. The decrease of respect for authority and public order is no peculiarity of Switzerland, but is universal. As long as the current liberalism under-estimates the power of sin and over-estimates the influence of scholastic knowledge, it cannot be otherwise. Every public print has declared that, in respect of public morality, we are going backward. Since the abolition of capital punishment in 1874, Switzerland has had the incredible number of 228 murders, in many cases attended by circumstances of revolting brutality; so that the people themselves have been constrained anew to declare capital punishment to be permissible, contrary to the wish of their legislators. No one will deny—some, indeed, give it as a proof of progressive development—that respect for sacred things is vanishing; it gives place to a ratiocination and criticism destitute of piety. Family life is poisoned in public houses. Domestic training is neglected because the nurture and admonition of the Lord are lacking. School and Church must acknowledge that they can do little to stem the torrent as long as unfeeling intellectual culture is valued more than religious culture of the heart. The rising generation will be morally less cultivated and more dissolute than the old, in spite of all the vaunted education. But the root of the evil is not seen.

If it were, how could the educational clause of the Federal Constitution rule that the public schools shall be open to adherents of all confessions without interference with their religious convictions; that is, practically, that all religious instruction be excluded? for, in spite of certain proposed lesson-books for the communication of a sort of religious instruction, suited to all the world, no teacher will maintain that they could be anywhere

used. The article of the Federal Constitution, that essence of the most abstract *doctrinaire* views, would therefore require to be replaced by a provision that none shall be licensed as a teacher in a public school who has not openly declared that he has no religious convictions. And the Council of Education in Zurich has decreed that no school or community shall be obliged to give religious instruction; and so already in fifty schools and in the seminary for training teachers no such tuition is given. What the issue will be remains to be seen.

And now, honoured brethren, the picture which I have drawn of religious or irreligious life in Switzerland has doubtless been so uninviting that the question must force itself on you whether it is not advisable to beat a retreat from the frontier city of Basle, and venture no further into the country. But I beg you to exercise a little patience; we are about to turn over the leaf. For, side by side with the adversary, there advances with undaunted front an ever-increasing host which has never bowed the knee to Baal. No one who has closely observed the life of the people during the last quarter of a century can fail to have noticed that real religious life among them, in spite of all restraints, covers a far wider area, and displays far greater intensity, than it did at the beginning of that period. In attempting to prove this, I begin with the so-called sects. The extra-ecclesiastical societies have, for Switzerland, assumed extraordinary dimensions. There are particularly the Methodists, who, by their characteristic activity, have in about twenty years gained a most respectable position in the very bosom of the National Church. In every large town they have handsome chapels, here and there in the country very nice mission halls and places of worship. Such a rush to foreign denominations betokens religious life that has not found satisfaction in the National Church, and in so far may be regarded as a symptom of disease in it. For when any one joins a sect, it is certain that he has awaked out of sleep, and is seeking real fellowship with God. Who would not be glad of this? On the other hand, a strange lack of clearness of view with respect to the ecclesiastical position is displayed even by persons of education. M. de Frütigen, Ecclesiastical Councillor (Berne), granted the joint use of the church for evening service to a branch of the Methodists, under the name of the "Albert Brethren, or Evangelical Society." And not a few foolishly expect salvation from the denomination as such, without being willing to enter the narrow way of repentance and faith, and so pass continually from one to another.

Another proof of my position I find in the press. Five-and-twenty years ago I reckoned eleven specifically religious papers

to-day there are thirty-nine. I should regard it as a real gain if they were reduced by half. Every German and French school of thought has its party organ, with the exception of the French Cantons, which know little of the "Middle" theology. The great majority are maintained in accordance with positive Christianity, and are supported entirely by the subscriptions of their readers. Some have from three to four thousand subscribers.

We read in the Epistle of James, "Show me thy faith by thy works." Switzerland, that is not and never will be rich, will stand this test. I do not know that she has gone back in this matter during the last twenty years; rather the contrary. She has 184 institutions for the education of the poor, fifty-eight reformatory institutions, three for idiot children. These are maintained at a cost of two million of francs; and thirty-four of them are wholly dependent on free Christian liberality, and carried on in a decidedly Christian spirit.

Sunday-schools have greatly increased in number. They are found even in small villages, and the old prejudice against them is everywhere disappearing. Young men's and young women's Christian Associations have been consolidated. The Bible and Tract Societies—among the latter of which is the carefully managed Basle Society—pursue their wonted course, with or without colportage. The receipts and disbursements of the Protestant Church Aid Societies for Protestants scattered abroad in (Roman) Catholic countries, corresponding to the Gustavus Adolphus Institution * in Germany, now annually amount to more than 100,000 francs, and the well-known Pilgrim Mission at Chrischona shows an expenditure of 108,000 francs, with a deficit of 14,200. The Basle Missionary Society in 1877 had an income of 828,000 francs, an expenditure of 948,000, with a deficit, therefore (including that of the preceding year), of 208,000. It has 104 missionaries; the total number of its agents amounts to 504. The Free Church of the Canton de Vaud carries on a modest mission of its own. The Evangelical Societies form centres of religious life which undertake the work of evangelisation in wider or narrower circles; and tens of thousands are at their back. The Evangelical Society of Zürich embraces nearly all ecclesiastico-religious efforts which the official Church is not in the meantime in a position to attempt. So also that of St. Gall. The one in Berne has a long array of stations in the Canton, served by persons who hold meetings. The Geneva Society, which extends far beyond the Canton, towards France, having also its summer work in the great resorts for health, is increasingly active. Town missionaries are for the most

* Gustaf-Adolf Stiftung.

part supported, or very materially aided, by these societies. Newly added is the Neuchâtel Society for the Evangelisation of France, with its original Bible waggon. Deaconesses' houses in Zürich and Berne, with an income of 140,000 francs, have been added to those of St. Loup and Riehen. The very laudable activity of women's societies, which, constrained by the love of Christ, visit and support the sick poor, also merit notice, as well as the Magdalen Institutions, the Refuges, and the Female Servants' Homes. Special attention is devoted to the imperilled religious education of the young. In the past we had the institutions of Zeller in Beuggen and Schiers in the Grisons; now we have the evangelical seminaries on the Muristalden in Berne, at Peseux in the Canton Neuchâtel, and at Unterstrass in Zurich, which were established in opposition to the State seminaries, and have hitherto maintained, beyond expectation, a competition with those of the State. Then, among schools independent of the State and founded on the Gospel, there is the Girls' School in Berne, with advanced classes, which qualify scholars to obtain certificates as higher teachers; and the Boys' School in Berne, which brings forward its pupils from the elementary grade so that they can pass examinations for entering the University. The Lerber School has 800 scholars, and needs an income of 78,000 francs a year. Coming now to the theological faculties, it is needless to remind you of their immediate influence on our Churches. On the foundation of the Free Church in Neuchâtel, a free theological faculty sprang into existence, so that every French Canton in Switzerland is blessed with two faculties each; in all there are six in French Switzerland. A reduction in their numbers might probably be of advantage. Basle is the best attended; Berne and Zürich not so well.

But I must stop. Friends will doubtless miss many things. Why have you not mentioned the provision for evangelical minorities, whether by formally appointed assistant preachers, or by volunteer clergymen of the Established Church? the instruction provided for catechumens, in favour of the children of such minorities in Geneva, Basle, and Berne? the interesting attempt to form a school for preachers in Basle to supply the lack of ordained ministers by bringing forward evangelists of no small theological culture? the foundation of Christian association-houses and workmen's homes? Why, in particular, have you said nothing of the elevating festival weeks in Basle, the meetings of the anniversaries of the Evangelical Society in Berne, of the yearly gathering on the height of La Tourne, in Neuchâtel, to which thousands of people flock? and why do you do little more than enumerate the names of those free societies and their doings that

exist side by side with the Church? Answer: Because a higher power restrains me, (my forty-five minutes); and because in the course of this week many deficiencies will be supplied.

I shall be satisfied, dear brethren, if you carry away the impression that the Evangelical movement is steadily exerting its leavening influence in the spirit of the Alliance. It needs purification, and no one can do it a greater service than those who utter a warning against the dangers that are ever met with in such circumstances. Nearly our whole public life is disordered and in need of change. Education must be led into other paths; the sense of the necessity of free submission to law and every human ordinance must be developed among the people themselves, in opposition to the mistaken conception of popular sovereignty; our statesmen must be mindful of their heavy task and their great responsibility. What the Church has to contribute to the work needs not to be discussed here. She advances under the direction of her glorious Head towards a mighty transformation from within.

Stand, therefore, by your friends in Switzerland, honoured brethren, with your counsel, your co-operation, your sincere admonitions, and, above all, with your intercessions.

EVANGELICAL RELIGION IN GERMANY.

By Dr. H. Cremer, Professor of Theology in Greifswald.

THE decade just drawing to a close has been in the highest degree important for religious life in Germany. For the third time in this century a great movement has agitated German Christianity. The first was in the decade of the wars of freedom. The Lord then sought His German people, drew them to Himself by trials, and then delivering them taught them to pray and search His Word, and raised up new witnesses of His grace and truth. And our people were willing to be found. Then came a new spring-time of spiritual life, whose warm breath those of us felt whose youth was passed in the end of that time of fresh love, of re-awakened faith, and of the first conflict between light and darkness. The third jubilee of the Reformation in 1817, unlike the two earlier ones, found the Church here and there awakened and awakening.

Evangelical life was stirring even in the Catholic Church of Germany; and, as of old, that Church rejected witnesses for justifying faith, such as the Evangelical Church hardly then possessed—Martin Boos, Gossner, Feneberg—who all forthwith became victims of Romish opposition to the Gospel.

Thirty years later the youth born in that time reached maturity. An hour of temptation came in the decade of the Revolutions. It now appeared what fruit the earlier time of unbelief had borne. It was a question whether only a small fraction of our people would follow the Lord more than in name, or whether this fraction could undertake to struggle with the apostasy from the faith and morality of our fathers. A solution hitherto unheard of was found—the Home Mission. The believing Church responded to the men whom God had called to this work, witnesses who have now grown grey, for the most part, or have been taken to their rest. The love formerly shown in compassionate *service* became *seeking* and *saving* love. The works of the Home Mission took their place side by side with the works of mercy of past centuries. That was the second visitation of God in this century.

Other thirty years passed by ; and that brings us to our own time. No generation chooses its own tasks ; these are determined by the foregoing generation. How it addresses itself to its tasks, whether and how it grapples with them—that alone is its concern. The enemy that was compelled to retreat sixty or thirty years ago has not given in. He has come with reinforcements on the battle-field. His soldiers have again taken up the conflict in opposition to the living God and His Christ. Art and science, pulpit and professor's chair, Church, school and family, jurisprudence and legislation, State and society, trade and labour—there is no sphere of life which he does not claim as his territory. If it was thought for a time that there was one sphere into which he would not venture—love's field of labour—we know now that he claims even this, and with distinguished toleration does not reject, indeed, the co-operation of believers, but only the principle of faith. Forsooth, it is not saving love that is wanted, but care for the raising of the condition of the people, and popular education. Such a struggle has not been witnessed since the Reformation. It began in the same year in which our own and our fathers' youthful dreams of German unity and Emperor and Empire were gloriously and unexpectedly realised in 1871. The new epoch of national life brought the religious question to the front, and, above all, for our Evangelical people. It was prepared by the controversy of the previous decade about the person of our Lord, and the movement about the *Protestanten Verein*. Now scientific questions and theoretical principles were no longer the subjects of discussion, but new arrangements and regulations in all departments of life. The question was as to the character of the new period. What was to be the future place of Christianity in the life and institutions of our people ?

The conflict is not confined to Germany; it is world-wide. It corresponds to the new form which the life of the world has assumed in our century. One culture binds the nations; material interests hold them together; the intellectual work of the different races moves on the same lines. Within this world, more than ever united in work, thought, and will, faith stretches out the hand to faith, but also unbelief to unbelief over all partition walls. Instead of the separation of peoples, the thought of uniting all mankind is approaching realisation. Mankind, everywhere similarly situated, has the same religious interests. The question for mankind is—Christianity or no? More and more we are learning how a collective decision of collective humanity, and therefore a final decision, becomes possible.

Naturally, it is just the Evangelical Church, with its demand for conscious faith, for personal fellowship with the Lord, which is most seriously affected. Everywhere within her borders the conflict has been kindled; and it rages already also in those countries where the life of the Church and the people has hitherto commingled in the most peaceful fellowship. But it is in Germany that the conflict rages most fiercely. Contempt of God and His Word, aversion to Christ and His salvation, hatred to the Church and its institutions, have scarcely ever been so decidedly avowed as among us; and it is not the Socialist democratic press alone that feels itself restricted in some degree in its attacks on Christianity at best from a regard to the power of the State. There is scarcely any great question in public life which is not brought into connection with the position of different religious parties. How is this? It is easy to draw a dark picture of German life, and thereon form a judgment concerning the position and prospects of Evangelical Christianity among us. Who could have believed that our people would have become so ensnared by Mammon-worship as they have been? Who could have thought that German youth would have sunk to the level of a Hödel or a Nobiling, and that the social question could have ended in such a bog of coarseness and godlessness?

But we pray that the other side may not be overlooked. The testimony and work of those who maintained, thirty and sixty years ago, that the Saviour sent by God is the salvation of our people, has not been in vain; if it had been, the rage of the enemy had not been so great, nor his hatred so bitter. The struggles of the opposing parties would not have been so keen if it were true that our fathers and teachers relied more on worldly power than on the power of the Holy Ghost for the truth of God. Those of them who are still living will be the last to deny whatever excess or defect there may

have been in this direction. It would not become us, wearied by the strife, to complain that they have left us so much to do ; rather ought we to be found, eager for the conflict, in the place where they were found in time of need, and to stand firm even as they did.

According to all appearances, we are more than ever engaged in a decisive conflict for the preservation of our people in the faith and in the membership of the Church of God. Elsewhere,—in Holland, in Belgium, in France,—religion is regarded as a private matter, with which legislation and national institutions have no concern, and the attempt has been made elsewhere practically to take no account of the relation of the life of the people to Christianity ; but it is, I think, something strange that this happens in Germany. The Evangelical faith with us has a twofold and threefold opposition to expect,—from the non-Christian and anti-Christian current of popular life—which is partly one of polite reticence and partly one of energetic opposition on the part of the cultivated, indifference on the part of the masses, and hatred on that of the social democracy ; from the Romish Church ; and, lastly, there is an opposition within the Church that has found expression in the struggles of the Church about her constitution,—along with the attempt to estrange the Evangelical Church from its principles, by giving it temporarily the same footing as the new faith, till modern culture may form a Church that suits its tastes better than the old. The question, therefore, in Germany is twofold. In general, it is regarding the preservation of the people in Christianity ; in particular, it is whether the people of the Reformation, the German Evangelical Church, will continue to protect and watch over the Gospel or not. The conflict which the new Empire, and particularly the Prussian Government, has to undertake against Rome was most cordially welcomed from its very commencement by those who desired nothing more eagerly than to live and die outside the shadow of the Church. People may think what they like about the so-called Kulturkampf ; the fact cannot be denied that outside of Government circles it is carried on, and has even been stirred up, by those who have fallen out, not so much with the Romish Church as with Christianity in general. So that they who on higher grounds did not feel at liberty to keep back from it, found themselves in the company of those who had nothing further to claim from Christianity than the doubtful remainder of unconscious Christianity which comes only too near to unconscious anti-Christianity. The means which the Kulturkampf seemed to render necessary have proved themselves portentous. The Romish system is unbroken, the Romish Church apparently more united than ever ; yet fearful wounds have been inflicted on the Christian position and religion

life of the Roman Catholic population. But the Evangelical Church, which did not see its way to adopt the same means to prevent the estrangement from Christian morality and the loosening of the connection between the life of the people and the Church as the Romanists did, received a severe blow. The law relating to civil marriage did not only bring existing evils to light, but the existing inclination to hold aloof from Christianity was thus increased. In accordance with its nature, it cannot fulfil the twofold duty of a law—to set bounds to the excess of evil, and to remove hindrances from the good. This very law is hailed by one of the greatest journals in Germany just on this account, that it has at last made it possible for people to live outside the shadow of the Church. (God be praised, the word is not the word of an Evangelical German, but of a Jew !)

In addition to this there are a number of other laws relating to the pulpit whose operation, intended for the Roman Catholic Church, has hurt the Evangelical Church most deeply. Above all, the modern spirit is most perceptible in that which is the seed-corn of the future—that is, the school. Theoretically, the influence of the Church on education has not been disregarded in legislation ; practically, the connection between Church and school is still maintained over a proportionally wide area. But legislation—*e.g.*, in Prussia and Hesse-Darmstadt—leaves the Church only a fragment of its former relation—as influences are at work in reference to schools that imperil the education of the young in the faith and for the faith. The remark is universally made in Germany of late that candidates for confirmation, from upper and lower schools alike, come much less thoroughly prepared than formerly. Further, there are questions of the constitution of the Church and social questions. In the constitutional question we find the desire everywhere to introduce estrangement from the faith in the Church regulations, certainly not in order to induce the members of the Church to recognise the duty of holding to the faith of the Church, but to insure equal rights for the believing and unbelieving, and to subject the ministry of the word and sacraments to the decision of an uncertain majority. The discussion of the social question is no longer confined to the great towns. All classes will have to do with it; and it is not only the changes that have been effected in our entire industrial and commercial life which make it so burning a question, because it gradually revolutionises our entire popular and family life ; but it is essentially the spirit of religious and social deterioration that has allowed it to attain such threatening dimensions. Will the German people abandon Christianity ? This question comes forward in a different shape from

what it had sixty or thirty years ago. What was begun sixty, and became more pressing thirty years ago, comes up for decision now. Hence Tholuck often said that the present conflict between faith and infidelity was much harder than what he had been called to. The enemy that had then to be met was retreating and feeble; but now an enemy with fresh power, new weapons, and hatred eager for the fray, had entered the field.

If, then, it is a decisive battle, on which, perhaps, more than the character of the next generation depends, where are now the men to stand in the breach? It painfully affects us—the sons of heroes—to think of all those men of word and deed who have in these last years entered into rest,—Fliedner, Löhe, Heldring, Count von der Recke, Tholuck, Müller, Beck, Hofmann, Leo, Von Bethmann Hollweg, and others. We have no such leaders now. Yet, God be praised, in view of the holy tasks assigned us, notwithstanding the dark shadows that rest on the life of the people, we may boast that it cannot yet be said of German Evangelical Christianity, “Thou hast a name that thou livest, and art dead.” Everywhere there is a determined endeavour to yield to no illusions, but rather to keep, not only bodily, but, above all, spiritual needs distinctly in view. If, some years ago, too much stress was laid on the welding together of individual and public life in Church arrangements, more decided stress is now universally laid on conscious personal Christianity. The universally aggressive unbelief in town and village, represented by the press, compels the ministers of the Word to be more and more earnest in preaching the Gospel in order to reach more and more directly the core of the opposition, the heart of the old man; more and more mightily to strengthen faith; more and more earnestly to promote sanctification. Though there is still much to be desired in this respect, we yet venture to say that throughout the Evangelical Church of Germany there is not only believing preaching, but preaching adapted to the wants of the time, and of a living and powerful kind. There is preaching directed, not only to the saving of the individual soul, but also to the saving of the whole people. There runs an ideal strain through the preaching, such as there has not been since the time of the Reformation.

It is a substantial advantage, in dealing with the tasks of the present day, that the consciousness of the union and communion of believers has scarcely ever been so strong, perhaps not even in the first quarter of this century, the first season of the new love. It is the effect of the unbelief so powerfully stirring that the self-consciousness of faith, as well as the self-consciousness of fellowship, in presence of the common foe, have much increased. Five years

ago it was said at a strictly Confessional conference in North Germany: "The history of a quarter of a century has taught us that the Reformed Church is also a Church of faith, the Reformed Confession a confession of faith. Faith, however, is one and the same wherever it exists, for there is only one true faith. Christian faith is faith in the Son of God and Son of man, who died for us, and who rose again, the Lord and Christ,—the reception of the gift and grace of God, the devotion of the heart to Him." Such union and communion, however, springing not from necessity but faith, is a beam of light in the life of the present.

Another thing attracts attention, *i.e.*, communion with the past. What is now most present to the Christian consciousness is—not, as was the case twenty years ago, what the children of the nineteenth century cannot imitate in the fathers of the Evangelical Confession, but that in which they are one with the fathers, and the fact that they are one with them. The identity of the inner life and experience of salvation on the part of believers in all centuries is becoming more and more a powerful bond between the decisive present and the blessed past—the hallowed beginning of the Evangelical Church. The felt need of recognising our unity with those who went before us in the faith, of placing ourselves in the struggles, prayers, and faith of the fathers, is a mark of growth and confirmation in the faith; and that the path through the witnesses to the truth during the winter of the faith, towards the end of last century, and further back through the fathers of pietism, leads us finally to the Reformers—this is a sign of healthy growth. The significance of this consciousness of union and communion, of the connection between the past and present, we see exemplified in the work of the Home Mission. Here, if anywhere, it is seen that German Evangelical Christianity is conscious of its duty, and also that life is struggling with death. The net of Home Mission work is spread over the whole Fatherland in a manner shocking alike to the polite unbelief of the cultivated, the indifference of the Philistine, and the hatred of the Socialist. Though the material resources for the work are less abundant, and the actual results, the variety of philanthropic efforts, less imposing in Germany than in England and America, the impression made by them on those concerned and those who take no part in them is greater and more disturbing; for men feel themselves everywhere entangled in a net which they fancy they cannot escape from; so that in many quarters the cry is raised for the help of the State against these mole-like doings of "the gentlemen in black." The impression made on ourselves is this: "What are these among so many?" for we see plainly all the failures and all the unaccomplished work. But if our offerings in

money are less than in other lands, two things are to be remembered: our Christians have less to give, and our offerings are made up of the gifts that weigh the heaviest—the mites of the poor. There are some who not only give of their superfluity, but deny themselves legitimate luxuries in order to lay up for eternity. Above all, personal efforts in the service of the Lord are not lacking; nay, they are put forth by persons of all classes who labour for the kingdom of God in their own place, as well as those who take up Home Mission work as a calling. Further, we can help the Christians of England and America with men where they help us with money. Certainly the cry comes from all quarters, More force, more workers; but, thank God, not because there is no response, but because the work increases.

One thing, indeed, we cannot deny; a grave fact appeared for a number of years—a lack of theological students. The reason is not only that Christians do not turn the minds of their children in this direction, but also and especially because of the formation of our whole social life and of the school. It is not only because unbelief and rationalism cannot inspire men with zeal for the service of the Lord; it is because enthusiasm is not sufficiently aroused on the part of believers, the influences of secular life are not sufficiently resisted, and hence the service of the Church is not attractive to young men. But efforts are made to counteract the evil, and not only are there signs of improvement, but the coming generation of theological students may probably enter with all the more energy and ability into our work. May God in mercy grant it!

To return to the Home Mission; it has reached a turning point. Its history—perhaps the most important part of the Church history of this century—is just beginning to be written. This is a token that it is bracing itself to grapple with new tasks. A great danger—a temptation—meets it at this point. So powerful has it proved itself to be that others even cannot but acknowledge the need of its labours. They now wish to share in them; but the name they cannot away with. There are no longer to be Home Mission Societies, but societies for the religious and moral elevation, or for the education of the people. But the name is a banner. The work can be done only in the faith of our fathers, and the salvation of our people depends entirely on a return to the faith of our fathers. In this faith the new field of labour—viz., the social question—which the present has opened up, and for which all Home Missionary efforts hitherto have prepared, has been entered on. The work has begun; through good and bad report it has gone on; that it cannot pause, the social question itself ensures. It is our business to ensure that it shall not actually pause:

we must bring in method and clearness, energies and means, bear it on our hearts in prayer, and accomplish it in faith, hope, and love. One result is already near—the recovery of the Sunday. But when the Lord gives success in one point it is not His blame if the cause does not continue to prosper.

By the grace of God it is perfectly plain what German Evangelical Christianity has to do to promote the future well-being of our people. She knows that this is a decisive hour; she sees how to accomplish her task. Let her stand firm till the last man, and her task is done. She has not shrunk from carrying forward what was begun, and from undertaking new works. Deaconesses' homes and reformatories, and homes for men, town missions and workmen's homes, are faithfully carried on. A circle of Christian activities and philanthropic institutions surrounds our people in order to preserve them in the Christian faith and the Christian faith for them. Active forces keep watch and ward, and stand in the breach, as recently in the matter of the endangered Confessional—*i.e.*, Christian—school. So much more urgent does the question become: Shall we be true and stand, and not falter, even though complete success be not speedily achieved?

The work of Foreign Missions is usually a sure index of the vigour of the Christian life. Here, certainly, we have to confess a falling off. Various societies have celebrated their jubilee amidst the sympathies and rejoicings of the Christian people. Yet they struggle with a frightful deficit in income. The warning—nay more, the accusation—implied in this cannot be ignored; but we do not despair. The believing heart of the societies is not discouraged, the work is not curtailed. New friends are stirred up who have recognised it as their duty to stimulate the missionary spirit. German Christianity must seriously go back if these warnings and complaints shall be in vain.

That would not only imply a decline in all departments of Christian life, but would result in it. For the Evangelical Christianity of our time cannot be waiting for her Lord and yet allow Missions to pause. Nor, we trust, will she do so: for I close with this—If we would despair when storms come, we should be beyond measure put to shame by the Lord, who has made it manifest that there are far more than seven thousand among our people who live in faith and prayer, and that in our day perhaps as much of decided Christianity is to be found in the heart of the populations as at any happy time in the past. We certainly have much to deplore, much to sigh over, much to reprove; but in the matter of reporting about the work of the Lord among our Evangelical people, we can only say: "Praise the Lord, all His saints; praise the Lord, O my soul." Amen.

THE STATE OF PROTESTANTISM IN FRANCE.

By M. Babut, Pastor at Nîmes.

I.

GENTLEMEN,—I have to speak of the religious condition of French Protestantism, and not of that of France in general. Certainly it is impossible to appreciate the forces and the possibilities of Protestantism in France without casting more than one side glance on her two powerful rivals, Catholicism and free thought. But, in truth, neither the one nor the other enters, properly speaking, into my programme. I congratulate myself on this, especially as far as Catholicism is concerned. I should certainly be unfit for this; for my information would be deficient, and I should run the risk of being unintentionally unfair. It is not, assuredly, that it would cost me anything to recognise and admire whatever there is of Christianity in Catholicism, or, to speak more correctly, in many Catholics. Among the thirty and odd millions of Catholics who surround us there are many who have a hunger and thirst after righteousness, who live a life hidden with Christ in God, and among whom the dimness of the light of their faith does not seem to have taken away any of the warmth of their charity, capable of a devotion the most patient, the most humble, and the most heroic. We give thanks to the Lord that it is so. Beautiful and grand as our Evangelical Alliance may be, we are happy to know that the kingdom of God and His Christ is wider still. Our Christian sympathies overleap the bounds of this Society, which is nevertheless so dear to us, and go out, on the one hand, to all those who confess in sincerity the name of Jesus Christ, and, on the other, to all those who seek Him without knowing Him, or without daring to name Him. Let us unfurl boldly the noble banner of the Reformation and that of the Evangelical Alliance; but let us not allow any to deprive us of the liberty and the joy of holding out the hand to men of every denomination and of every party who look to Jesus Christ with faith and hope.

However, to return to Catholicism. Notwithstanding the good which we think, and which we believe without knowing it, of many of its adherents, it must be acknowledged that it does not present itself to us and to society in general as essentially a school of piety and good works, but rather as a vast politico-religious system that aims at ruling men more than sanctifying them; armed for war against modern liberalism; using it, on occasion, in order to crush it; and presenting no one proof of the Divine origin which it claims, except the very boundlessness of its pretensions and ambitions. An in-

evitable consequence of the immense error which identifies the kingdom of God and Christianity itself with an outward and visible institution, having its earthly sovereign, its capital, its interests, its policy, all like the kingdoms of this world ! Hence results that general and profound antagonism between Catholics and modern society, of which I have nothing to teach you, since it exists more or less in every country. Why should any be surprised that the Republican party has inscribed on its banner the motto of its leader, "Clericalism is the enemy !" It is in policy they say "clericalism," but they scarcely conceal their belief that between clericalism and Catholicism there is no longer any means of distinguishing. Without doubt, during recent years, the Romish Church, by means of its pilgrimages, conferences, its bands of labourers, by its educational congregations, by a combination of efforts worthy in more than one respect of admiration and envy, has more thoroughly than ever organised the Catholic party ; but at the same time the gulf which separates it from the rest of the nation goes on deepening every day.

II.

I know that what Catholicism loses is not generally gained by Protestantism, but by free thought. The mass of our population, especially in towns, is indifferent or infidel. Here, however, we must not be in too great a hurry to throw all the blame on the Romish Church.

It is a common but a shallow remark, "France believes nothing, because the subject of religion has never, up to this time, been placed before her, except in the form of this dilemma—Ultramontanism or Voltaireism ! Only show her the true Gospel, and she will receive it." If it were so, why should scepticism be as powerful, as deeply rooted as elsewhere, whether in our Protestant and semi-Protestant centres in Southern France, or where the great majority of the inhabitants belong to one or other of the Evangelical communions ? No ! the evil is deeper. It is connected with a general shaking of old beliefs which demands of all, humiliation, prayer, and a redoubling of missionary zeal as well as intellectual and scientific activity. The system most in vogue—that which sways the newspapers and magazines, and whose influence is felt everywhere even when not formally enunciated—is founded not so much on philosophical principles, properly so called, as on the excessive and arbitrary application of certain conceptions borrowed from natural science. This consists in tracing all phenomena, from crystallisation to thought, from the formation of the planets to the

rise and fall of nations, up to the necessary evolution of certain primitive germs,—an evolution of which this philosophy, little worthy of the name, declines to investigate either the cause or the end. In this system, in which the idea of morality itself, with all the truths which depend on it, can find no place except at the cost of flagrant inconsistency, God is nothing more than a superfluous or rather prohibited hypothesis; and, *à fortiori*, any direct and special action of God in the universe, such as creation, incarnation, redemption, miracles, is *à priori* pronounced impossible. M. Schœlcher, sincerely enamoured of liberty, is so blinded by his anti-religious passion as to select for his attacks the man who of all men, his Master excepted, has done most for the cause of liberty—the Apostle Paul. On the other hand, the journals offer as food for the disordered appetites of their readers, along with immoral and absurd romances, articles full of profane and often blasphemous jests, which attack indiscriminately the grossest errors of the Church of Rome and the most sacred truths of the Gospel. Among the leaders of the Republican party the most popular are not those who, like Jules Simon and Jules Favre, openly profess spiritual beliefs, such as faith in God and hope of a life to come. Nevertheless, if we go back to the period which immediately preceded the Franco-German war and the fall of the last Empire, I believe that we can on the whole prove a certain advance of public sentiment in a direction less opposed to religious ideas. If our national calamities are far from having borne all the spiritual fruits we hoped for, they have nevertheless introduced a little more seriousness into many hearts. If our people have shown by their conduct since the 16th of May that they have made real progress in political wisdom, other facts have shown that the anti-religious fanaticism which paraded itself so offensively in the last years of the Empire, has lost something of its bitterness and intolerance. How can we otherwise explain the general and constant success of those popular reunions established by courageous pioneers of the Gospel in our largest cities, such as Paris, Lyons, Marseilles, and Bordeaux? The story has often been told of the origin of the first reunion established in the capital by that honoured servant of God and benefactor of France, Mr. McAll. I cannot refrain, however, from relating one very characteristic incident. A few days after the fall of the Commune Mr. McAll was walking in the district of Belleville—of unhappy celebrity—and distributing some tracts, when a workman said to him, “You are a Christian minister, are you not?” “Yes, my friend.” “Well then, listen to me. Look at these populous streets. They tell you that all these are filled with atheists. It is a mistake. There

are many men there who are thirsting for a religion of righteousness and truth. If any one will preach it we will listen to him." On this some other workmen, who had drawn near to listen to their comrade, cried, "Yes, good Englishmen, come to us." Mr. McAll did go, and the result proved that there really were in these infamous and suspected faubourgs many persons prepared to listen with attention, with respect, often with perseverance, and sometimes with profit, to the simple preaching of a religion which addressed their heart and conscience, and which did not rudely offend their most legitimate aspirations. In the large provincial towns its reception has been no less favourable. I have no intention of giving a history of this mission. I only draw from it this conclusion, that a large part of our population—of the working class in particular—is far from being animated by feelings absolutely and irrevocably hostile to all religion, and particularly to the Gospel. Another conclusion, no less important, is this: with the exception of a certain number of Radicals, who hate Protestantism, and especially Evangelical Protestantism, as much as Catholicism, or even more, because they know that it affects the conscience more deeply, we may say that the Liberal and Republican majority of France begin to pay some attention to this Protestantism so long ignored or misunderstood, and to make a distinction between it and Catholicism altogether in favour of the former. Without laying stress on the statement which every French Protestant has frequently heard from the lips of his Catholic countrymen, "Your religion is much better than ours," how many facts could I mention in support of this assertion! I might point to our Evangelical Conferences, especially to the agents of our Evangelisation Societies, as welcomed with favour in every region of Catholic France, whether north, south, east, or west, and especially in the centre; here and there some adherents being obtained to form the little nucleus of a congregation; and, more rarely indeed, spiritual fruit, genuine conversions, glorious deaths, rewarding the zeal of the missionary pastor. I could tell you of unexpected assistance given by philosophers or politicians, such as MM. Renouvier, Pillon, Laveleye, Bouchard, Réveillaud (who has since then become altogether one of us), preaching general conversion to Protestantism as the only means of securing the future of liberty in France.

This religion of liberty which France seeks, Protestantism alone is able to supply. We do not believe in the importance, as regards the religious future of our country, either of the experiments of pretended founders of new religions, such as that of M. Meunier, the author of the "Faith for the Laity," or even of the effort to restore Gallicanism, which at this moment Père Hyacinthe is making in

Paris. We think and hope that so long as Père Hyacinthe has a pulpit in the capital, he will never want hearers, Catholic or Protestant, delighted to place themselves under the spell of his unrivalled eloquence, which breathes a spirit so generous and Christian, and which especially excels in lashing the vices of the day with a boldness which the Protestant pulpit has reason to envy. But as far as regards this new movement, we do not believe, in spite of the support of Scotch Anglicanism, and the recent co-operation of the respected Bishop Herzog, that it is accomplishing a durable work, or that its special conception of Christianity attracts many thoughtful and sincere adherents. The French spirit is too logical to remain in a middle position so difficult to maintain and vindicate between a religion of form and one of spirit, between tradition and scripture, between Catholicism and Protestantism.

We may assert without fear that the merited unpopularity of Catholicism, the absence of any other form of religion capable of influencing or attracting the masses, in short, the cravings for faith and sympathy with the Gospel which appear on all sides, in opening to French Protestantism vast and new expectations, lay upon it at the same time solemn obligations. The subject which remains for me to investigate is this: "How far is French Protestantism capable of fulfilling its providential mission?" To answer this question, it is necessary to discuss a delicate and painful subject, the internal condition of French Protestantism. Yet before setting myself to it, and leaving altogether the relations between Catholicism and Protestantism, there is a question on which I believe I ought to say a few words, as my foreign brethren have often questioned me on the subject. On the whole, they ask, has Protestantism made progress in France? Is it gaining or losing ground? As affecting the movement of the Protestant population, one may observe the following law. In the districts reckoned exclusively Catholic, as in the north and centre of France, it increases in a very remarkable manner; in the districts which contain ancient and large assemblages of Protestants, particularly in many departments of the south, it diminishes. Suffice it to observe that the Roman Catholic Church, with its extensive and powerful organization, understands much better than we do, if I may so speak, to keep the bodies, when it has lost the souls. The bad Protestant values his religion, believes it to be the best, yet often proves false to it from interested motives or from the fear of man. The bad Catholic curses his, yet finds it very difficult to withdraw from its grasp.

Further, a feeble religious minority, confronted by a large majority, will be, especially where it is not actually victorious, inevitably and incessantly undermined as the bank is by the waves. It is this

latent proselytism, exercising itself chiefly by means of mixed marriages and mixed schools, which in many ways hinders the numerical increase of Protestantism in France, or even occasions a certain diminution of it. As for the change of religion, brought about by a change of conviction, this is much more frequently in our favour than against us. I heard them speaking last spring in Paris not without surprise and mortification of some conversions to Catholicism. Some pious women, desirous of submission and rest rather than of truth, had after a certain period of intellectual and religious excitement, sought refuge in the Romish Church. I believe such cases are rare in France. On the contrary, Protestantism there makes every year noble conquests over Catholicism. I mention only three of very recent date,—M. Reveillaud, M. Bourgeois, a doctor of laws, who, after having achieved distinguished success in this profession, abandoned the prospect of a brilliant career to study theology in one of our faculties, and now discharges the duties of the sacred ministry in the Reformed Church, and Madame Dalencourt, sister of the late Lieutenant Bellot, the Arctic explorer, who brings to the evangelisation of women of the working classes—the employment and the passion of her life—as much heroism as her brother displayed in his distant and perilous expedition. Doubtless these successes of Protestantism are not yet sufficiently dazzling to affect in any marked degree the results of statistics, although in many places it has gained from Catholicism an important part, or even almost the whole, of the population of a commune. And it is necessary to add that often the quality of the converts, so to speak, has been even more remarkable and more satisfactory than the quantity. If you were to reckon the distinguished men among French Protestants who have either been formerly Catholics themselves, or the sons of such, you could not but be struck with the result. And in many quarters, in the west especially, it is a fact that those formerly Catholics far surpass those who are Protestants by birth in two respects—in spiritual life and in zeal for spreading the Gospel.

If then, instead of confining ourselves to the consideration of the extent of the population, it should be asked whether French Protestantism has in our day made progress in reputation, in activity, in influence over the rest of the population, we should boldly answer in the affirmative. Under the First Empire, French Protestantism was content not so much to live as to exist. In 1806 it had, in all, 171 ministers; it had neither schools, nor religious and charitable societies, nor journals, nor controversies, nor proselytism. The different Protestant Churches have now more than 850 ministers, (they would have more than 1,100 had we been able to keep Alsace

and Lorraine); 1,250 Protestant schools have been established with the co-operation of our Society for Primary Education; we have thirty mainly religious journals, at least as many Protestant book-sellers, and rather too many Evangelical societies and benevolent institutions. Compared with the small number of our co-religionists, a very large proportion of Protestants occupy chief places, prominent positions in the fields of politics, law, education, industry, and commerce. Every one knows that among the Ministers to whom is entrusted the government of France, five, that is to say, one-half, are Protestants. What would 'le grand Roi' have said had he witnessed such a fact? especially if he had heard, coming from the lips of the head of the State, addressing a deputation of pastors, such words as these: "Your Churches have the sympathy of the Government, for the Reformation is the mother of modern liberty and of democracy in Europe."

III.

I shall examine the internal condition of French Protestantism under three aspects—*Its ecclesiastical situation, its religious ideas and beliefs, and its Christian life.*

From the ecclesiastical point of view, the Protestant population of France, assuming the calculation of 650,000 in all to be correct, is divided very nearly in the following manner:—The Reformed Church of France, 560,000; the Church of the Confession of Augsburg, 80,000; different independent communities, 10,000. It is principally of the Reformed Church that we have to speak, not only because of its great numerical majority, but also in consequence of the gravity of the crisis through which it is passing, and which is the leading fact of its history in the nineteenth century. For this very reason I shall first give only a rapid *resumé* of what concerns the other churches, and I shall pass from the less to the more important.

1. The sect of the Hinschists exists, we believe, only in some localities of the south, particularly at Nîmes and at Cètre. It owes its name to its leader, a woman, Mademoiselle Hinsch (now Madame Armengaud), to whom her adherents ascribed a prophetic call and authority. Rather than dwell on the peculiar views of this sect, which seem singular to other Christians, and on its experiment of a community of goods, which has involved it in troubles, I prefer to draw attention to the beautiful works of charity which it has established—a refuge for women at Nîmes, a sea-bathing establishment at Cètre, which are of value to many people who have no connection with the Hinschist community.

2. The Darbyites have spread a little everywhere, but chiefly in the south. Even more than their opposition to all Church organisa-

tion, and their Antinomian tendencies, we regret the exclusive spirit which too frequently keeps them outside the Evangelical Alliance and the great current of Christian life and activity. Usually they constitute in the midst of the Evangelical Church a disintegrating element, and their proselytism has the fault of addressing itself to persons already converted, to new converts especially, rather than to those who are without. Nevertheless, we know some among them who add to the firmness of faith and the knowledge of the Scriptures, which are generally noticed among the Darbyites, a breadth of brotherly enlargement with reference to other Christians, and an admirable zeal for evangelisation.

8. It is this zeal which is the most interesting feature of some Baptist communities which exist in several localities in the departments of Aisne, le Nord, and l'Oise. (There are also a few in Paris, Lyons, and Montbéliard.) They are eight in number, with nine out-stations, nearly 600 members, chiefly Catholic converts. They are connected with the Baptist Missionary Union of the United States. They are, to a remarkable degree, missionary churches.

4. The Evangelical Methodist Church preaches the Gospel in 179 localities. It has twenty-eight ministers, eighteen evangelists and teachers, 106 lay preachers, and nearly 2,000 members. It has an educational institution at Lausanne for the training of its pastors. At Lausanne, in June, 1878, was held the last Methodist conference, corresponding very nearly to our synods, especially as lay delegates took their place for the first time with the ministers. This same Conference came to a decision worthy of being approved and followed, in diminishing the number of their agents in the midst of Protestant populations already evangelised, to enable them to devote to operations already undertaken, or about to be commenced in Catholic districts, a larger part of the resources at their disposal, whether of men or money.

5. The Union of Free Evangelical Churches now numbers forty-three Churches, forming altogether a grand total of 5,000 members. It is by their missionary spirit and exertions that these Churches recommend themselves, especially those of the great towns of Paris, Lyons, and Bordeaux. Besides, even in their numerical weakness, these Churches represent a principle to which the future belongs: viz., that of the government of the Church by herself, and her entire independence of the State. Therefore they have not been so much weakened as one would have expected by the blow which they lately received in the almost simultaneous withdrawal of several of their most distinguished ministers—Messrs. Bersier, John Bost, and Th. Monod, &c.—who have connected themselves with the National Church.

6. As for the Church of the Confession of Augsburg, it is not a mere diminution, but a mutilation which might appear fatal, which it has suffered in consequence of the loss of Alsace, which has taken away 270,000, or more than three-fourths of its members. Of the old organization but two fragments remain, of which the one has Paris as its centre, and the other Montbéliard. After such a disaster a reconstruction of the constitution of the Church was necessary. It was prepared in 1872 by a synod which met in Paris a short time after the Reformed synod. The proposal adopted unanimously by this synod, and which has now been ratified by the Chambers, appears to us to bring the constitution of the Church of the Confession of Augsburg much nearer to that of the Reformed Church, and by this means would facilitate either the union or the fusion of the two Churches, were it proposed—a grave question which I do not wish to touch on here. The authority of the General Synod, which ought to meet every three years, is substituted for that of the Directorate. The Presbyterial Council, Consistory, Special Synod, General Synod—all the degrees of ecclesiastical power—are the same as in the Reformed Church, and bear the same names, so that a member of the Reformed Church who should read this *projet de loi* might believe that from beginning to end it referred to his own Church, were it not for the mention of Ecclesiastical Inspectors, who present a faint appearance of the Episcopate. The Church of the Confession of Augsburg is therefore henceforth in possession of a regular government after the Presbyterian model. We may add that she has succeeded in securing the conditions of her existence by obtaining the transference to Paris of the former faculty of Strasburg, or rather by what secured her interests better—the establishment in Paris of a mixed Faculty with the Lutheran element predominating in the teaching body.

In regard to its spirit and religious activity there is a distinction between the two parts of the Lutheran Church—that at Paris and that at Montbéliard. At Paris the Evangelical tendency prevails without opposition; all the pastors are attached to it. No Protestant Church in France has developed more in forty years than the Lutheran Church of Paris. It possesses a remarkable system of operations and institutions, which it owes in large measure to the genius, at once missionary and organising, of the late Louis Meyer. In general the development of State schools, and their progress in the direction of mere lay teaching, render more and more difficult the maintenance, and still more the multiplication, of schools specially Protestant; and it may be questioned whether they are everywhere equally necessary. This is a practical question of the highest importance, to which the attention of the Conference

will doubtless be turned at the sitting devoted to the subject of schools. In the country of Montbéliard the state of things is different. As regards the religious aspect, the body of pastors is divided into two nearly equal sections, but at the elections of the synod of 1871, universal suffrage gave a complete victory to the liberal party. Since the war the Evangelical party has made some progress.

7. I come now to the ecclesiastical position of the Reformed Church. The very grave problem which is in our day submitted to the national or "multitudinist" churches, is this: Can these churches remain at the same time national and Christian, when so large a party of the nation (or of the Protestant part of the nation) has manifestly withdrawn itself from Christianity, and when the faith, even in the largest and widest use of the term, has ceased to be a hereditary fact? Nothing more easy, at least as regards the maintaining of dogma and discipline, for a Church which, like the Romish Church, is governed despotically by a hierarchy; nothing more difficult, more impossible, perhaps, in a church whose constitution is essentially democratic, and which is governed, like ours, since 1852, by universal suffrage. From that has resulted a conflict which exists more or less in all the national Protestant Churches, but which in France, for various reasons, has assumed a character of peculiar intensity. The Reformed Church of France, as well as the Lutheran, is divided into two parties very sharply defined, whatever may be said (for one may be allowed to overlook in a general estimate the intermediate shades)—the Evangelicals and the Liberals.

As regards doctrine, the Evangelical party, without professing to attach itself to the very letter of the Confessions of Faith of the sixteenth century, retains, as constituents of the Protestant faith, the *formal* and the *material* principle of the Reformation, viz., the Divine authority of the Holy Scripture, and the justification of the sinner by faith in Jesus Christ. The Liberal party is divided into two schools, the one openly rationalistic, the other slightly supernaturalist, but both agree in proclaiming and maintaining, as sacred and inviolable, an indefinite freedom of belief and teaching in the bosom of the Church.

As for what concerns the internal government of the Church, the Evangelical party earnestly seeks the full re-establishment of synodical rule with its regular functions, such as our fathers instituted; while the Liberal party inclines generally towards Congregationalism.

Finally, the two schools are no less opposed to each other on the question of the relations of Church and State. The Evangelical

party lays down as a principle the autonomy of the Church, and looks with a jealous eye on the encroachments of the civil power. The Liberal party willingly insists on the rights and power of the State, wherein it sees a safeguard against the attempts of the official majority of the Church,—in their eyes most dangerous to liberty.

When the last General Conference of the Evangelical Alliance was held the two parties had just tried their strength at the General Synod of 1872, at which there was a decided Evangelical majority (62 to 46). The majority had proposed, while endeavouring to proceed with caution, and making large allowance for freedom of opinion, to erect a barrier for the future against the inroad of extreme rationalism and radicalism into the Reformed Church, where its appearance was but recent.

Has the attempt succeeded? No. In the midst of the synod itself, the large minority that I have mentioned resolutely struggled and protested against the decisions of the majority. Those who had supposed, depending on analogies drawn from politics, that, after resisting to the utmost, the Liberal party would finally yield, have been deceived. The consistories and the Churches in which Liberalism is in the ascendant have followed the example and advice of their representatives at the synod. If their opposition is less violent now, it is merely because they are sure of victory. There has, therefore, been no voluntary submission on the part of the Liberals. Neither has there been any enforced submission. This is what might have happened had the decisions of the synod been ratified by the State as applicable to the whole Reformed Church. Then the Liberals would have found themselves confronted with the famous dilemma—*se soumettre ou se démettre*.^{*} But a great number even of Evangelicals protested energetically in the name of justice against this solution in which they saw a certain exercise of force in matters of religion. Besides, this solution would have been still more impracticable than unjust. It could not be expected that the State would put itself voluntarily in a serious embarrassment, and run the risk of deeply irritating one section of the Protestants to please the other. It was much easier to keep silence, to postpone indefinitely its decision,—and this was done. At least, if it gave some satisfaction to the majority of the Church, this stopped short at the very point where the practical effect of the synodical decrees began. Thus, so far as respects the authority of the synod, the council of State declares in a remarkable announcement that the lawfulness of the synod of 1872 was indisputable. But the *projet de loi* voted by this synod so unquestionably legal, was not confirmed in any of its parts. Notwith-

* Yield, or resign.

standing the entreaties of the commission of the synod and of the Evangelical consistories, no new synod was summoned (for I pass over the second and short session of that of 1872), and it is asserted that there will be an official summoning of a new synod only if it is demanded by the common consent of both parties—a thing scarcely to be expected. In the meantime the government has reconstituted the central council—a sort of council of men of position, invented by the Second Empire, and which, although appointed by the State, is regarded as representing the Churches; and into this there have been admitted representatives of the most extreme Radicalism, which clearly implies that in their judgment all who are Protestants either in name or by birth have equal rights in the Reformed Church. This sets aside the synod's work. Thus, by a strange turn of fortune, while the government of the synod will be in full force in the Lutheran Church, we run the risk of being governed by a sort of Reformed directorate!

You see that the legal check to the attempt of 1872 is complete. We may, we ought to conquer infidelity by the testimony of our word and our life; but to close against it, by legal means, the entrance to the pulpits of the Reformed Churches is impossible. The Reformed Church of France, using this expression in its external and official meaning, is and remains in fact, if not by right, latitudinarian.

What then are we to do? Are we to neglect the ecclesiastical question and to confine ourselves to doing all the good we can, each in his place? Many are strongly tempted to this; but it would be a confession of yielding and feebleness doubly evil in the face of the actual condition of the country, and of the prospects which are opening to Protestantism.

Shall we then try to negotiate with the Liberals? The attempt has been made, and when we have come, after great difficulty, to agree on *words*, the explanations which it has been necessary to give on both sides have shown that we were a thousand miles away from any agreement as to *things*. More than ever now—strengthened by the support of the government—Liberalism will refuse to accept any real and effective limit which we can assign to freedom of teaching in the bosom of the Church.

Shall we seek liberty and fidelity alike in separation from the State? My growing conviction—and many of the pastors of the Reformed Church share it with me—is that *there* is in fact the true solution—that of the future. Like our brethren of Geneva, of whom M. Coulin has lately been the eloquent interpreter, we call it the day we long for, and we are ready to hasten it by our efforts. Only we must abide in the truth. It does not depend on

us to cause the different Churches, or even the Reformed Church, as a body, to be separated from the State. All that we Evangelical pastors can do is to separate ourselves individually, leaving behind us not only the State Department of public worship, but the great body even of Evangelical Protestants, who in most cases show no great desire, or even willingness, to abandon official connexion. If such be the will of God, it would be wrong to hesitate an hour ; but in running such a risk we must be very sure that it is His will. This is what keeps back many pastors and Christians, convinced as we are that the Church will not have the right and power of being truly a Church till the time when, demanding the blessing of independence, it will accept also all its burdens.

However, if this is in reality the object, is it not possible to take at least one step in this direction ? It is from this point of view, already supported at the synod of 1872 by some of its Evangelical members, that the movement proceeds for the *synode officieux*, on behalf of which we implore the blessing of God and the sympathy of our brethren. In the last place the impulse came chiefly from the faculty of Montauban, which possesses Evangelical professors equally enlightened and faithful. Under their influence the Evangelical Conference of Ganges, last October, provided in its order of the day for the case in which "the Church should be obliged to meet in synod without the intervention of the State." On this question the Evangelical party came to an agreement more prompt and general than we dared to hope, though not yet complete. We may hope that when once our new synodical government shall be really constituted on the double foundation of freedom and faith, the union of the Free Churches will soon attach themselves to it, more or less completely, and that it will attract the better disposed among the Liberals so much the more as it will be free from every element and trace of constraint. Be this as it may, our free synod, if we succeed in organising it as a regular institution, will offer to Evangelical Protestants a precious centre of unity and direction. In it we shall have, among dangers different in themselves, but no less formidable, what our fathers had in those synods of the desert which were also assuredly deprived of all legal sanction, since to attend them was to expose one's self to martyrdom, and which, nevertheless, contributed so powerfully to raise up and extend the Protestant faith and Church in the last century. Doubtless, in this state of things, there will be something incomplete, illogical, and transitory ; it will be a movement towards separation from the State ; but you have already seen that this consequence does not alarm me.

On the whole, we believe that in France the cause of the Evan-

gelical Alliance is won in the mind and conscience, if it has still many conquests to make in the heart. Independent Christians, distressed by the insignificance of their churches, and that members of the national churches, wearied with their own intestine divisions, cannot but feel that the true fraternity of souls is independent of external ecclesiastical bonds, and must seek, in a realisation less imperfect of the invisible Church, a compensation for the miseries of visible churches. At Nîmes, we live stedfastly as a perfect Evangelical Alliance; we have, every Sunday evening, meetings for prayer and study of the Bible, in which the difference between Christians of diverse denominations has entirely disappeared. Without being so fortunate elsewhere, people hold meetings in common on certain occasions, were it only during the week of prayer in January. We may add that the greater part of our Christian works have no peculiar ecclesiastical character, and are supported by Protestant Christians of every denomination.

IV.

I have now to say a few words on the state of belief and on theology. I have already endeavoured to characterise the Evangelical and the liberal tendencies; besides, these two parties exhibit in France nearly the same distinctive features as in Switzerland, Holland, and elsewhere. I would merely say that our French liberals stop short of the extreme negations of some theologians among our neighbours, who call in question the personality of God and the permanence of that of man after death. They all remain on the ground of "Christian Theism," such being the title of a work of the most advanced and negative of their teachers, M. Felix Pécaut, who, in another book of sad celebrity, has tried to prove the Saviour of men guilty of sin. We do not think that most even of our radical pastors follow him so far. On the other hand, the radicals reject every sensible manifestation of the supernatural, without excepting the resurrection of the Lord. As for the Evangelical Protestants of France, they are essentially one in faith with their brethren of other countries. If in our days in every country Evangelical Christians would agree to express their belief, I am persuaded there would be found in their various declarations of faith the harmony which is so remarkable among the principal Protestant confessions of the sixteenth century. But if it be asked, What is, in point of fact, the characteristic trait of Evangelical Protestantism in France? I should say that it is largeness, moderation, good sense perhaps; but at the same time our faith has not the precise and strong features of that of those powerful revival preachers, whose labours God is blessing in England and America.

We fear the full assurance of salvation is less frequent among us than among our English brethren.

This theological barrenness of which we complain, or rather of which we accuse ourselves, forms a humiliating contrast with the noble traditions of our fathers who could write, so to speak, by the light of faggot and stake, words admirable for their time, so that the Church of France became almost as illustrious for the learning of her theologians as for the heroism of her martyrs. At present the best books of French theology are written in Switzerland; and what obligations have we not to an interpreter of Sacred Scripture like M. Godet, and to a Christian philosopher like M. Secrétan! In France it is chiefly in the field of religious history that our modern theologians are distinguished; the most remarkable work in this province is undoubtedly the beautiful history of the first three ages of the Church by M. de Pressensé. It would also be unjust not to refer to the writings of theologians of the critical school, particularly M. Colani, M. Reville, and M. Reuss; but their learned works do not give us what is most required by the Church of our day.

This would be the place to say a word on the Faculties of Theology. The question of Faculties is one of those which at present occupy the minds of the most serious and enlightened men of our Churches. It has several aspects. Who ought to appoint the professors? Till now it has been the Church through the consistories; the Minister only ratified the vote of the majority. Recently the Minister has appointed two professors to the faculty of Paris, taking the initiative himself and without consulting the consistories. The Evangelical Churches have been deeply moved in consequence. It is true the Minister has availed himself of the plea that the chairs were new, and has begun by making them new through a special decree, which has abolished them in so far as they were Lutheran, to re-establish them as Reformed chairs. It is to be hoped that, warned by the protests which this first attack on the rights of the Church has called forth, the Minister will henceforth conform to the traditions and precedents, founded on a text of formal law, in future appointments of professors, especially in that of the successor of M. Bonifas at Montauban, which is still pending.

Another matter of the highest importance. How are we to draw into our classes a sufficient number of students? How stimulate and encourage calls to the holy ministry? For the scarcity of pastors is perhaps, if not the gravest, at least the most urgent of the evils under which the Church is suffering.

We now come to a third and important question, viz., the number

and the local position of the theological colleges. Immediately after the war it was proposed to transfer the faculty of Strasbourg to Paris. Fearing for Montauban the overwhelming competition of the capital, the synod of 1872 had expressed a desire that there should be only one theological faculty, that of Paris, formed by the fusion of that of Montauban with the remains of that of Strasbourg. This desire of the synod has not been more successful than its other decisions; and a decree, evidently well meant in other respects, of a Protestant statesman, M. Waddington, transferred to Paris the single faculty of Strasbourg, giving it the character of a mixed faculty. This decree produced at first an unfavourable impression, at least, among the Reformed of Evangelical views. Some voices were raised emphatically for the fulfilment of this desire of the synod.

It is also fair to mention the Swiss faculties—the National and the Free faculty of Geneva and the Free faculty of Lausanne—which have rendered great services to our Churches, national or free, and still train a great number of their pastors. In particular, many of those who now occupy the hardest posts of the Reformed Church have gone forth from the Free faculty of Geneva.

If our theological literature is poor, the same cannot be said of our religious literature in general. I have said that we have thirty journals; of them I shall say nothing good or bad, to incur either the reproach of flattery or that of giving offence to the established powers. I shall merely mention two which deserve to be encouraged more they are, the *Journal of Evangelical Missions*, and the *Theological Review of Montauban*. Every year the press issues a considerable number of Protestant works, including many volumes of sermons, which proves that among us sermons find buyers and readers. The Society of Religious Books at Toulouse has done much to put good works in circulation among our Churches.

V.

Coming, in conclusion, to what concerns the Christian's spiritual life, we feel that under this last aspect, which is the most important of all, we have much cause to bless God, as well as to humble ourselves before Him. We know not how sufficiently to admire what God has wrought for us, and we are struck with the fruitfulness of that beautiful religious movement which has verily renewed the face of Protestant France, and which is called the Revival. It is to the influence, direct or indirect, of the Revival that the great majority of the French pastors and private Christians in our day owe what is best in them—it is chiefly owing to its influence that there is now in most of our Churches a circle of persons who know and love the truth, who have placed all their hopes on Christ

Jesus, and who do not fear to confess his name. Everywhere, of course, this is a little flock. Religious indifference is the general condition; in many quarters ecclesiastical contentions have changed this indifference into hostility towards that preaching which is marked, however faintly, by the truths of the Gospel. The neglect of public worship by men, especially in the south, has assumed alarming proportions; politics occupy them exclusively and take the place of religion. There are villages where for a man to show himself in open day in a church requires a moral courage and an indifference to opinion of which only a small number are capable. The greater part conform to the world and are not distinguished, as formerly, from their Catholic countrymen by strictness of morals, domestic virtues, or commercial integrity. What they have kept a better hold of is the spirit of independence, of enterprise, of activity of every kind which secures success in worldly matters, and generally have made Protestants the most prosperous of the population. We confess with sorrow that our Church does not exert, even in circles most closely connected with her, and which are placed under the influence of teaching thoroughly Evangelical, the spiritual power which ought to belong to her. It happens very often that the sons of Christian families, and even of our ministers, slip away and fall into infidelity.

The best sigh after an outpouring of the grace of God, because they have the feeling that they have not yet received it. Thus it is with a lively joy and an ardent hope that we heard them speak, five or six years ago, of a new revival—a revival of believers and among believers. What in this movement (with which the name of Mr. Pearsall Smith was then connected) has spoken to the heart of many French Christians, is not, we believe, certain perfectionist or ultra-mystic theories against which there were raised legitimate protests; it is this grand thought, piercing our gloom like a living ray from heaven, "It is possible, to-day, in this nineteenth century, to be a Christian and to live as a Christian! A Christian not only in desire, but in fact, and in the actual and habitual possession of the grace of God—a Christian of the stamp of St. Paul and St. John! It is possible to verify in one's self the promises, all the promises, of the Gospel! There are many who have had such experiences who have come, their countenances beaming with joy, to invite us to follow in the way which our unbelief has rendered strange to us; but it is in reality only the old way, which is summed up in the name, the person, the work, the death, and the resurrection of Jesus, apprehended by a living faith, continually renewed." None of those who took part in 1874 and 1875, at the meetings at Montmeyran and at Nîmes, presided over by M. Th. Monod, will forget the sacred moments when they believ

they felt the beginning of a new life. If a large part of these hopes has not been realised, if many have come down from this height, and if some, indeed, have fallen from it, if that which seemed to be a river of life ready to spread over our Churches has been suddenly lost in the sand, so that we can perceive now only a few small threads of water, yet we shall not conclude from this that all we perceived then was only an illusion. Not only do we perceive permanent fruits, and are sure that there is a great number of them which we do not perceive, but we believe that the scriptural thought of the new revival, such as we tried to define a little while ago, remains intact, and that now it requires only to be kindled by men full of faith and of Christian experience, to attract multitudes to the preaching of the Divine Word, and to relieve many heavy-laden consciences. We are but little concerned, even for a moment, with such and such details, proceedings, or theories; what has done us good already, and what must do us good still, is the simple and powerful testimony of experience given without any official formality or oratorical flourishes, to the real and actual deliverance of a man from sin by the grace of God through faith in Jesus Christ.

The most beautiful side of our religious life is our Christian work, our missionary and benevolent societies. As the evangelisation of France is to form the subject of a special report, I pass in silence over the societies which are occupied in spreading the knowledge of the Gospel in our country, among which I include the Bible Societies, the Tract Society, the Religious Book Society, the Sunday School Society, and the Christian Associations for Youths, &c. Our Missionary Society is small and feeble, doubtless, compared with your powerful societies at Basle; nevertheless, we can well thank God for this, that our Protestant France has a place, humble but well-defined, in this work, the noblest of all—the evangelising of the heathen world—and that in the south of Africa, there are a few people who owe to the messengers of our Churches their knowledge of the true God and his Christ, and who themselves enter with boldness on the path of missionary activity, and seem called to play an important part in the civilisation of Central Africa. For many years the Society of Missions in Paris was burdened with a debt which had accumulated to 55,000 francs. The rapidity with which this deficit was made up within the last few weeks by a special subscription, testifies that there are still in our churches many who have at heart the advancement of the kingdom of God. I have already mentioned the labours of our Society for Primary Education. As regards our charitable operations and institutions, I shall not attempt even to enumerate them,

both because this enumeration would be fatiguing at the end of so long a task, and because the inevitable omissions of which I should be guilty, would be the more vexatious that I had tried to be complete, and finally because institutions of this kind are common to every country and Church, and do not present among ourselves any special feature which it seems needful to point out. I confine myself to the simple mention of our twenty-seven orphanages, providing a shelter for about 1,200 orphan boys or girls, without reckoning that of Montbéliard, which acts as a guardian to the orphans, placing them in families worthy of confidence; our Asylum for deaf-mutes at St. Hippolyte, which is being enlarged; our Reformatory at St. Foy, admirably managed by Pastor Rey; our numerous hospitals for the sick, the infirm, or the aged; our sea-bathing establishments for the poor; our working societies both for men and women; our societies for the care of prisoners; our Protestant Mutual Aid Societies, &c. I shall dwell only for a moment longer on the operations at Laforce (Dordogne) the gem of the Protestant charity of France. The eight hospitals erected in succession in that small borough of the south-west by the indefatigable John Bost, containing at present about 965 unfortunates of every kind, especially of the most miserable of the miserable, idiots and epileptics of both sexes, children, men, and women laden with infirmities, and who anywhere else would be refused admittance. Like the orphanage at Bristol, these hospitals at Laforce are a monument raised to faith and by faith. As regards works of evangelisation, the burden rests almost exclusively on the little flock of those Protestants who are at once evangelical, zealous, and possessors of some means.

The liberal Protestants have a Mission Home of their own, whose headquarters are in the Gard, and in Paris a separate religious service and some benevolent operations which belong to them exclusively. The unity, so strongly compromised, of French Protestantism is represented first by the operations in which a common interest is felt, of which I have spoken; then more distinctively by the Protestant Penny Society, which endeavours to facilitate charity, and to render it universal, so to speak, by systematising and collecting small and humble contributions, and by the Society of the History of French Protestantism, which has always deserved well, both at the hands of science and of the Protestant Churches in general, by its persevering efforts to call up a faithful image of our glorious past, and to defend it against a party to which all means are good and all falsehoods are welcome, and which having to the uttermost traduced and persecuted our fathers while they lived, has fastened on their noble memory and loaded it with calumnies.

I have reached the end of my task. If my statement has been long, my conclusion shall be short. The vocation of Protestantism in France is grand and glorious. Never did more beautiful prospects open up before it. It seems that the moment draws nigh for gathering the harvest watered by the blood of so many martyrs. But in spite of good desires and serious efforts, she is still imperfectly equipped for the accomplishment of her providential task. That she may become more capable of it, there are, if I am not mistaken, three conditions above all to be observed, and consequently three *desiderata* to take note of. From the ecclesiastical point of view, what we need is the organisation and concentration of the living and Gospel elements of our different Churches, as a prelude to the separation of the Church and State, which alone will render it complete. From the dogmatic point of view, there is the constitution of an Evangelical theology maintaining itself firmly on the ground of the Bible, and setting itself at the same time to meet all that is legitimate and true in the intellectual cravings and the scientific progress of the present time. From the spiritual point of view, we need an outpouring of the Spirit of God, calling forth a new and powerful revival of faith and of the life of God in the soul. I might add that a last thing which is very necessary for us is the sympathy and support of Protestant Churches more powerful and more favoured than our own. This support has not been wanting to us hitherto, and it counts for much in the good which is going on among us. In expressing to our neighbours and brethren, especially those of England and Switzerland, our warm acknowledgments, I shall be permitted to add that my wishes would be fulfilled if the pages I have read should contribute to secure for us a still larger place in their sympathies and prayers.

THE STATE OF PROTESTANTISM IN GREAT BRITAIN.

By the Hon. and Rev. Edward V. Bligh.

Great Britain strongly Protestant—Ritualism—Ireland—Mixed Character of things—Evangelisation of Masses—The Bible—General Reverence for it—Religion in Education—Sabbath Observance—Will the Continent imitate Britain in this?—Church of England—Clerical Exclusiveness—Politics often mixed up with Religion—Need of more Union between British and Continental Christians.

GREAT BRITAIN will be found to abound in all kinds of Protestantism. England, Wales, and Scotland are Protestant to the core. There is a certain amount of frothy Ritualism and semi-Romanism; but

it has been said with truth to be in a great measure limited to the young clergy and to the ladies. It is an ecclesiastical disease—a kind of spurious measles—which is strangely epidemic in England. But at this time the still waters of the old Reformed faith of Cranmer, Latimer, and Ridley; of Luther, Calvin, and Melancthon, lie, nevertheless, very deep down in the hearts of Englishmen. Scotland and Wales are not much troubled by any such disaffection towards Protestantism. Even in Ireland, where the Pope has planted his iron heel so triumphantly, the witnesses for the truth are girding on afresh their armour, and the Bible is making its way among the people.

While I take no credit for a merely nominal Christianity, it may be well to mention that the martyrs of Smithfield and Oxford have not passed yet out of memory; and that the story of Guy Fawkes in rhyme still popularises the traditions of Protestantism, in the annual processions and bonfires of our village youngsters and others, on every fifth day of November.

The very liberties of the English people spring from soil enriched by the blood of the great English Reformers. Those good men were not only forefathers of the Church; they founded civil and religious liberty.

But the aspect of Protestantism with which we are concerned to-day is its spiritual one. What is the spiritual state of Great Britain?

The language of Paul comes to my mind: "As dying, and behold we live; as sorrowful, yet always rejoicing," &c. It is a day of marvellous light, with ever-increasing darkness; of real life, with death on every side; of work "without end, and energy and self-denial; and yet a day of that pride, fulness of bread, and abundance of idleness," which Ezekiel describes as the "sin of Sodom." If there were those in the time of the prophet Amos who sat at ease in Zion and Samaria while professing to be the true Israel of God, assuredly the strong wine, and the beds of ivory, and the lap of luxury of those times have their counterpart in the fashionable Christianity of the present day; and nowhere more than in Great Britain, a country which God has so signally blessed and prospered. It may be safely affirmed that never at any former period were the saints of God so busy; never was blessing more general; never was the desire to do good, and to provoke unto good works, more hearty. I doubt not that the Lord is *very largely* adding to His Church "such as should be saved."

Evangelisation of the masses of the people is being carried on in a remarkable degree; and Christian gentlemen, and even ladies, men and women, take part in it everywhere. "The Lord

gave the word ; great was the company of the preachers." Those who could not, or would not, worship under the arched ceilings of churches or cathedrals have been found everywhere willing to fill public halls, or theatres, or barns, or schoolrooms, where the Gospel has been preached. Open-air missions have been equally successful. Devoted ladies and others have specially cared for our soldiers and sailors ; and our cabdrivers have not been forgotten. Thousands of the London poor who go out annually into the adjacent hop-growing counties to gather in the harvest share in the general movement. Home missionary work has, in short, become an established thing, in a sense it never was formerly. The visit of Messrs. Moody and Sankey came upon the high tide of blessing ; and there are thousands, and even tens of thousands, who have been favourably influenced by it.

It would be wrong and ungrateful to ignore such influences for good. I desire to mention specially the "Evangelisation Society" in London, which sends out men, free of charge, to preach the Gospel in any part of England. Its committee is composed of Christian laymen, but many of the clergy are supporters of the Society ; and I know of no organisation which is doing anywhere a greater or more blessed work. It is the absence of the professional element to which I would wish to call attention. The Evangelisation Society's work is the supplementary and voluntary work of men who devote themselves to a labour of love in the Gospel in aid of the ordained ministers and churches. They carry one weapon only—the sword of the Spirit, which is the Word of God.

I am thus led to consider the Bible—as it is regarded in Great Britain—to be the real *fulcrum* of Protestant power and blessing. As between all the denominations which own the Reformed faith, the standard of belief and the supreme court of appeal in matters of difference is the Bible. The Church of England with its Liturgy, and other churches without their Liturgy, are divided really by little more than the question whether there shall be more or less of formularies. Those who are opposed to a strictly liturgical worship will bear witness that the one perhaps strongest point in the system of the Established Church of England is its Calendar of Psalms and Lessons which are appointed to be read throughout the year. The Epistles and Gospels for every Sunday in addition furnish a guarantee that worshippers—whatever else they may hear—shall always hear the Word of God. The same principle prevails in private as in public. In all well-regulated Christian families prayer is accompanied by the reading of the Word. It is usual to commence many public meetings of a religious character in the same way. The great *British and Foreign*

Bible Society forms a common platform for ministers and men who widely differ in their theological views, and continues to send forth versions or portions in upwards of 220 languages, and in an ever-increasing ratio. Truly England may be said to be—in no exclusive sense, however—the Land of the Bible.

Attempts have been made, no doubt, to dissociate education from religious teaching. The Government no longer grants pecuniary aid or subsidy to schools in respect of the religious teaching. Probably those who agitated for the change were guided by a cold philosophy rather than by any particular concern for the spiritual good of the people. Be that as it may, the popular instinct still demands religious education. Let parents be what they may, they have a feeling that the Bible is the thing for their children; and there need be little fear that it will ever cease to be taught, in one way or another, in the schools of Great Britain, even on the week-day. Sunday-schools are more than ever flourishing and well cared for. Ladies and gentlemen, and persons of humbler life also, find their places as volunteer teachers.

There is one ex-Lord Chancellor of England who has been all his life a Sunday-school teacher; and here it may be noted that the names of the most recent holders of the Great Seal—Hatherley, Selborne, Cairns—vie with one another in religious as in legal excellence. Reverence for the Holy Scriptures as the Inspired Word of God, and the only rule of faith, is characteristic of the Protestantism of Great Britain. The neology of our times has ruffled the surface, and infidelity has disturbed the current; but the stream of that Reformed religion for which many suffered and others died still runs grandly forward; and the atonement of Christ, by His blood and righteousness, and justification by faith only—by faith which works by love, and which without works is dead—are the great cardinal doctrines of the vast majority of English Protestants.

If England is the land of the Bible, it is undoubtedly the country of the *Sabbath*—the Sabbath in its most blessed sense as the Lord's day. Whether kept more or less as a Jewish Sabbath, or as a day of Christian liberty—whether from love or from fear—the conclusion arrived at is the same, to keep the seventh day holy. Most of us will recognise the perfect liberty of the Christian not to judge, or to be judged, in respect of either an holy day or of the Sabbath days. I ever take my stand upon the Lord's most precious assurance, that "the Sabbath was made *for man*." In proportion as that is recognised and understood, I believe the mind of man will be in accordance with the mind of God, and the observance of the Lord's day must be both happy and successful and well marked.

It is a grand fact that the Sabbath is regarded by all thoughtful British Protestants as a Divine institution of the very first rank: I grieve to say that the modern facilities of locomotion and travel have made many of our people look to the Continent for some justification of a lax observance of the Sunday. In the united assembly of God's professing children from all parts of the earth, it is the time and place to be honest. Theatres, balls, bands of music, worldly pleasure-seeking of all kinds—*par eminence* upon the Sunday—must be distinctly contrary to the mind of God. The sanctification of the Sabbath spoken of by Isaiah points forward to the latter days: "If thou turn away thy foot from doing thy pleasure on my holy day and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth." Great Britain has to a large extent reaped the blessing spoken of; and now desires that its voice may be heard gently, but yet firmly, protesting against the desecration of the Sabbath in other lands, while it longs sincerely that the blessing which has been realised in its own case may be extended in a still higher degree, far and wide, to all the Protestant nations of the earth.

Experience proves that excessive multiplication of formal services is unwise, and that some part of the Sunday is perhaps best suited for evangelistic or missionary enterprise of an informal character. In Great Britain it is common to hold such evangelistic meetings on the Sunday evening, or in the afternoon when the second Church service takes place in the evening. Would it be possible to act upon such a principle more generally? The singing of hymns has proved to be a most attractive feature in the great evangelistic work now carried on in England. Sankey's Hymns and Songs of Praise have penetrated into the darkest alleys of our towns and cities; and as other nations are said to be far more musical than the English, I think such a service as this—a short prayer, a passage from God's Word, two or three cheery hymns, and an address in French, in German, in Italian, in Dutch, or in some other language, might form missionary services which would be fresh bonds of union for the Evangelical Alliance, and doubtless a source of world-wide blessing.

I have pointed out thus briefly three great features in the present state of Protestantism in Great Britain,—reverence for the Word of God, observance of the Sabbath, active evangelisation. Is there, then, no dark side to this happy picture?

I have observed that Ritualism and semi-Romanism are not

likely to obtain a hold over the English people. They may nevertheless jeopardise the continued existence of the National Church of England. A most deleterious influence is continually exerted upon the younger clergy. High notions of apostolical succession and priestly power are germane to the human heart. The old Adam of sacerdotalism is the Ritualist's new man! While doing a vast amount of good both at home and abroad, a strange apathy has hitherto prevailed in the Church generally concerning innovations, which are the result of an organised conspiracy to undo the work of the Reformation in England, and to unite the Established Church with the Church of Rome. There prevails, moreover, among many of the clergy who are not Ritualists, an excessive spirit of Clericalism, and an indisposition to hold inter-communion with other ministers. I declare that I know no such source of weakness to the Church of England as the exclusiveness of so many of its clergy. When the principles of the Evangelical Alliance shall be better understood among them, I shall have more hope in the continuance of the Church to which I belong, as a great National Establishment of blessing. If, however, the evils of Roman Ritualism and excessive Clericalism are not soon seriously grappled with and cast out, I freely admit that it may be better for Protestantism at large that a disruption of the Church of England should take place, and Evangelical principles be more clearly vindicated in the next phase of its existence.

Upon the other hand, the too common introduction of political questions into spiritual controversy on the part of other religious bodies in England tends to make the position of the Evangelical clergy of the Established Church more difficult, and so to lessen the united force of Protestantism. Bitterness in controversy is a positive bar to Christian union, and needs to be discouraged, both as between parties in the same church and as between the churches themselves. A feeling of irritation is no doubt engendered by the unfounded pretensions of any one body to superiority; but real greatness consists in meekness and long-suffering kindness.

The Protestantism of Great Britain, and of the Continent too loses for want of union and inter-communion. I will be perfectly frank, and admit that the fault is greatly, if not altogether, upon the English side. The harsh Act of Uniformity passed in 1662, which required Episcopal ordination in every case, operates to this day most unfavourably towards the great objects for which we are here assembled. Great and good men have ever deplored the coldness and exclusiveness which it has engendered. There is a church in every parish of England and Wales, but its pulpit to this day may not be offered to the pastor of another church, however distin-

guished. So far as the National Church is concerned, foreign churches are shut off from any official communion with it. This is a state of things which cannot too greatly be deplored. I would prefer that some initiative for better relations should come from the British isles; but the moment might be very favourable for a drawing near from the other side. The Church of England is presided over by an ecclesiastic who, for liberality and breadth of mind and true piety, could not easily be excelled. The Archbishop of Canterbury * must be quite aware how the inter-communion of the Reformed Churches would promote the Protestantism of all of them; and I venture to throw out the suggestion whether anything can be done in the present to fill up this great *hiatus* of the past.

If I have said enough to promote a healthy discussion upon the interests of Protestantism generally, it may be best at this hour of the day that I should not occupy longer time. Let us not forget the grand object of our Conference—to cement more closely together in love and union all those who love the Lord Jesus Christ, to whatsoever denomination of Christians they may belong, and to give fresh impulse to the work of faith everywhere, that the world may believe in Jesus.

STATE OF RELIGION IN HOLLAND.

By Dr. J. J. Van Oosterzee, Professor of Theology in Utrecht.

THE CHURCH: Romanism—Jansenism—Protestants divided—“Moderns”—Middle Party—Reformed Confessionalists different from Christian Reformed Church—Christian Orthodox Party—Lutherans—Mennonites—Remonstrants—Baptists—Plymouthists, &c.

THE SCHOOL: Three old Universities—Amsterdam—Connection between Church and Theological Chairs dissolved—State Schools nominally neutral—really often anti-religious—Reaction—Sunday-schools.

THE LIFE: Party Spirit—Yet many true Christians—Foreign Missions—Home Missions—Much good work.

BELOVED BRETHREN AND SISTERS IN CHRIST,—Grace be with us! Permit me to give a brief account of the present condition of the kingdom of God in Holland, in relation to the *Church*, the *School*, and the *Life*.

I. THE CHURCH.

Of the Church one cannot speak without the eye being instantly turned to the great opposing forces of Romanism and Protestant-

* It is not long since there was a question of the discontinuance of the French service which has been held in the crypt of Canterbury Cathedral ever since the time of the Huguenots. The Archbishop was the first to admit the importance of not allowing this one link of official connection with a foreign church—such as it is—to be broken; and he received an address of thanks on this account from many French pastors.

ism. If three-fifths of the population still belong by baptism and profession to one or other of the Evangelical Protestant communions, the considerable Roman Catholic minority nevertheless presses ceaselessly forward. "*Rome ne recule pas*"—"Rome never retires;" the fair earlier days of comparative peace are over, and of the old watchword of the Ultramontanes on Dutch soil, "*Vindicamus hæreditatem patrum nostrorum*"—"We maintain the heritage of our fathers"—no single syllable is forgotten. On the contrary, the hierarchical power, broken or outflanked in other lands of Europe, has found almost its Eldorado with us; millions of gulden are annually expended upon the construction of sumptuous new churches, cloisters, and other institutions; even the public architecture follows, as far as possible, the Romish ecclesiastical type; and no secret is made of the very sanguine hope that the days of self-disintegrating Protestantism are numbered. If formerly the greatest forces, both intellectual and financial, were in general found on the side of Protestantism, things have changed during the last few years; and though our opponents have not to boast of any long list of proselytes, they rejoice in not a few allies, direct or indirect. Impelled by necessity, they join hands for the moment in politics with the orthodox; but already we have often been taught by experience how quickly this relation may be changed, and how easily superstition and unbelief may combine to combat the hated third party. No doubt, in many Roman Catholic circles of our land, a deeper disunion is at work, but the excellent organisation of their Church conceals not a little which elsewhere is only too quickly manifest; and moreover, our venerable Old-Catholic (Jansenist) Church remains, even after the important events which have taken place within the last few years in its domain—as opposed to the pretensions of Jesuitism—a protest, unquestionably interesting historically, and morally impressive, but otherwise of little avail.

But what were all this in comparison with the much greater conflict which now occupies minds and hearts; and how entirely different would our position be if we could only speak, as opposed to the arrogance of Rome, of a vigorous, inwardly united, and flourishing Evangelical Protestant Church in our midst! But we all know how far we are from this, and how much in the aspect of the outward church combines to draw from us the sorrowful plaint, "*The crown is fallen from our head.*" In our land, too, everything has been dominated, so to speak, during the last twenty years, by the great conflict between Christian belief in Revelation and modern Naturalism. It seems very much a question whether the dubious honour of being farthest advanced upon the path of

bold negation pertains to Holland or Switzerland. I know not whether you have here carried matters so very far that a pastor may, with perfect seriousness, claim a place within the Church for "the atheistic shade of religion and Christianity" without being called to account. This, however, I know only too well, that we are on the fair way towards raising such disorder to the rank of order in the Church. All that is possible is done to legalise absolute freedom of teaching; which has been more and more favoured, and seeks the removal of the last restraining limits. The General Synod of the Dutch Reformed Church, constantly animated by the endeavour to retain together those belonging even to the most opposite schools, is reduced to an exceedingly perplexing and hardly tenable position. A decree of the highest Church Court, that no applicants for confirmation can be rejected on account of religious belief, however negative, provided they declare themselves ready to confess the name of the Father, the Son, and the Holy Ghost, has called forth an unexampled reaction, in the first place on the part of the extreme left, for which even this minimum of confession was too much, and still more strongly on the part of the right, which cannot tolerate the eventual surrender of everything. They are the less disposed to such concession, because liberty is at the same time granted to raise freely other questions such as are framed "in the spirit of Christianity and Reformation," and thus for resolving the church, as a matter of fact, into a sort of miscellaneous Protestant Union. No wonder that, on the right and the left, a wish for peaceful separation is expressed, even by those who do not regard as desirable the splitting up of the church, on its parting asunder, into a number of little sects. Perhaps it may be decided within this year whether the present crisis is leading to new combinations or is to end in a fatal consumption. In any case, things cannot possibly continue as they are.

Our "Moderns" agree with their Swiss brethren on many points. In connection with the possession of no small scientific gifts, there are not wanting among them noble, strictly moral, deeply religious natures. The ground, however, of the Christian belief in Revelation is here not only deeply shaken but entirely deserted; and a real dread of positive dogmas may consequently be spoken of as the most characteristic feature. Their peculiar shades—we have intellectual, ethical, more or less positivist "Moderns"—cannot be further touched upon here; but we must carefully distinguish between a more moderate or conservative, and a more radical section. The former, greeted by their opponents as "the liberals of yesterday," shrink more or less from the final consequences of their
as, and are content if they succeed in saving from the

threatened shipwreck the general foundations of religion—namely, morality, and belief in immortality. The others, however, to whom so many concessions have already been made in the church, go on making further demands, or, in part, they leave the church; and this, either to seek communion in other ecclesiastical circles, or (as, *e.g.*, at Amsterdam), to combine into a so-called “Free Church,” in which, among other things, the question was raised at Advent season—“Jesus or Buddha: which is the greater?”—a question by no means unanimously answered in favour of the former. As to such men of progress, it is certainly best to let them go their own way. With regard to the former, love can only hope that the word, “he that hath, to him shall be given,” may receive its fulfilment in many among them.

So long, however, as this does not take place, we must fight with spiritual weapons; and on the anti-modern side, too, this conflict knows no pause, although the combatants grow a little faint and weary. Of this camp, also, I would now take a moment's survey. Allow me to comprehend, under one head, various ecclesiastical and theological schools, because it is impossible here sharply to distinguish them. You come first, after leaving the “Modern” camp, upon a so-called *Middle Party*; with a not unimportant modification,—the continuation of the old, well-known Groningen School,—which, as a whole, has taken its position upon the ground of Christian supernaturalism, and in its teaching has frequently led to excellent results in the interpretation and maintenance of Revelation. But from the more positive side this school is usually regarded with less friendly eye, because it decks itself with the name of *Evangelical* as a separate party name, and when it comes to practical action, in spite of all its objections to Modernism, is generally found extending its hand to the “Moderns” as opposed to the orthodox. It is true that this phenomenon, however much to be deplored, may at least in part be explained where Biblical ecclesiastical orthodoxy, as too often happens, degenerates into a narrow, unprogressive, or even retrogressive, orthodoxy.

Diametrically opposed to this centre you discover, on the extreme right, the *Church-Confessional* party (not to be confounded with the separate “Christian Reformed Church,” which, since 1884, has taken an honourable place side by side with the great National Church, and in Kampen possesses an independent and flourishing seminary). Without uniting with these, who have come out, our strictly Confessional brethren have proposed to themselves the task of restoring the old Reformed Church on the foundation of the Synod of Dort (1618–19), and at the same time have acquired con-

siderable influence in the political domain. Here "Calvinista mihi nomen"—"Calvinist my name"—is the maxim; unconditional subscription to the ancient formulas is the *conditio sine qua non* of all fellowship; the revival of earlier notions, conditions, and claims is the main thing; and while all newer ideas, even on the part of those otherwise looked upon as believing men, are regarded with great suspicion, the word of the accredited scholastic theologians of the seventeenth century is held in almost boundless honour.

With these Reformed Churchmen—as they call themselves, in distinction from the more irenical orthodox—the preaching of the strong Calvinistic doctrine of predestination is placed emphatically in the foreground; Christ is proclaimed, but only as having died for the elect; the verbal and mechanical inspiration of the whole Bible is, for the majority, an inexorable shibboleth; belief in an entirely faultless old translation of the Bible is by no means a rarity—nay, they entertain the thought of building up the church of the future upon the foundation of a Reformed Vulgate. It is no wonder if the great "Christian Orthodox" party, of which we have to speak in the last place, is a sharp thorn in the side of these High Churchmen, inasmuch as the theological conscience still forbids many an orthodox man to think of such an advance as this party has made.

The distinction between the Reformed Confessionalists and the "Christian Orthodox," both of whom are within the Reformed Church, cannot perhaps be better indicated than by saying that, with the former the Church, and always the Church, is the main thing; with the latter it is Christ and His Gospel. The watchword of the latter is, "Christian my name, Reformed my surname;" while the declaration is gladly added, "Neminem condemno, in quo aliquid Christi reperio"—"I condemn no one in whom I discover something of Christ" (*Bucer*). The standpoint of the "Christian Orthodox" may be compared to that of the "positive Union" in Germany; its spirit is that of a true Evangelical Alliance. The opponent whom this party attacks with all its might bears the name, not of Luther, or of Arminius, but of Antichristianus, with his legion of kindred spirits; and while the ecclesiastical question in itself is regarded as of comparatively subordinate importance in the present day, the endeavour is made to accomplish its solution less by legal than by moral and therapeutic means. It is only what may be expected that, among the ecclesiastical and theological men of this tendency, much diversity prevails. With many the authority of the Word of God and the historic character of the revelation of salvation stand decisively in the foreground, in relation both to dogmatics and apologetics; while others lay more stress upon the ethical principle of the Christian faith. In one, the voice of criticism has the highest authority; in another, the good found in different tendencies is employed, in a more eclectic manner, for the theological and doctrinal edification of the church.

Thoroughly armed defenders of the good cause are found side by side with more profoundly mystic spirits, who are heartily opposed to all party spirit, and who can tolerate the efforts of controversy from time to time only for conscience sake. All, however, heartily bow to the authority of the rightly interpreted and duly maintained Word of God in Holy Scripture; they confess the true and eternal Godhead of their Lord and Saviour, and proclaim peace through the blood of the cross as the sinner's only consolation in life and death. While cherishing this higher unity, they maintain sufficient calmness with regard to points of difference of greater or less importance in the ecclesiastical domain; they do not desire to restore at any price what is merely ancient, when it is untenable, but with God's help to prepare for the adoption of what they regard as the "better new;" and they labour on in silent hope, knowing that, as matters stand, they are regarded by the one side as too charitable, and by the other as too narrow.

All that has been said has reference specially to the still existing, though deeply shaken, Dutch Reformed Church; but the same thing may in general be asserted with regard to the smaller ecclesiastical communities. With the majority of our Lutherans and Mennonites Modernism has the upper hand, although not without vigorous protest. There are Baptist congregations of which one can be a member, whether or not he regards baptism as desirable for himself and his children. The Remonstrants, with the entire abandonment of the old Arminian type of doctrine, have thrown their doors wide open to all who desire to cherish religious life upon the foundation of the Gospel of Jesus. In striking contrast with such liberality is the exclusive spirit of the "Geusenvolk" in the National Church, who, where they possess the right of election, usually appoint as preachers and elders those who raise highest the banner of orthodox formulas—nay, may sometimes be called in theory and practice "plus Calviniste que Calvin"—"more Calvinistic than Calvin;" and not a few display more concern about the *right* believing, than about the right *believing*, of the men of their choice. Under such circumstances, the spirit of true Christian devotion and forbearance can certainly celebrate no brilliant triumphs. We have in this respect rather retrograded than advanced, and that which was said twelve years ago can hardly be repeated now,—“More than some years ago has the conviction become powerful and general among the orthodox, that not this or that doctrine, but the living, glorified Lord of the Church Himself, must be the main substance of preaching and confession.”* On the contrary, a *doctrinaire* in-

* Prof. Doedes. "Account of the Fifth General Conference of the Evangelical Alliance" (1867), p. 33.

tellectualism raises ever higher the wall of separation between brother and brother; and its representative men ridicule the endeavour of an Alliance like this as a sort of "Christian picnic."

In connection with the melancholy splitting-up of our forces, the neglect of church attendance is on the increase in many places—although in this respect things are not so bad with us as elsewhere—and, on the other hand, the influence of the pulpit on public life has, on the whole, considerably decreased. Unbelief has slain its thousands, indifference its tens of thousands; and the growing lack of candidates, in consequence of which about a seventh part of the pastorates in our church have, during a longer or shorter period, remained vacant, augments yet farther the number of sheep without a shepherd. Where should I find an end, if I would enumerate all the parasitic plants which spring up out of the humid soil, under the shadow of a tree once so vigorous, but now sickly and almost dying? All the movements of the time—Plymouth Brethrenism, Irvingism, the Separatism of the Old World, and the Revivalism of the New—find among us adherents, guides, organs. The Church is more than ever assailed; the Christian community is shaken, divided, scattered, as perhaps never before. Verily, amidst so many clouds and storms, we may well feel, now and then, as the companions of Paul upon the Adriatic Sea, to whom "neither sun nor stars in many days appeared," and who longed so earnestly that at last—at last—it were day!

II. THE SCHOOL.

The character of our three national universities, Leyden, Utrecht, Groningen—to which, in order that we may not have too little of a good thing, has been added that of Amsterdam—is not entirely unknown to you. He who mentions Leyden mentions the Zurich of Holland, and pronounces at the same time an encomium and a complaint, of which the significance can be the less doubtful after the unequivocal manner in which the spirit dominant in the theological domain was manifested on the occasion of the last centenary in 1875. The preponderating "Modern" critical element, there brilliantly represented, has been farther reinforced since the seminary of the Remonstrants has been removed thither from Amsterdam, whereby a considerable accession has been made to the study of the history of religions.

In the Groningen faculty, "Modern" and Christian-Orthodox men work together; the latter, partly in a more historico-critical spirit, partly in a more ethico-philosophic. In Utrecht, the banner of Christian Supernaturalism—not at all to be confounded with the antiquated *doctrinaire* Supernaturalism of last century—has long been gladly held up, though not without important modifications. The truth and Divine character of the Christian revelation of

salvation are maintained to the best of one's ability, but at the same time the inviolable unity of doctrine and life is placed emphatically in the foreground. While this university has for a number of years counted the greatest number of theological students, we are far from saying that all of them follow in the footsteps of their predecessors. In this time of inner fermentation and discord, many a one seeks the welfare of himself and his congregation in his own way—whether that of radical "Modernism," or of high and strict Confessionalism. In Amsterdam, where things are in the process of formation, the majority of the theological professors are of the "Modern" tendency; and what may be expected from a new Church-Reformed College, which, it is probable, will be erected in that city, wherein the students will receive their training in the very pronounced Calvinistic spirit of the Synod of Dort, is a question to which only the future can furnish any definite answer.

We must, however, speak in particular of a great change, whose influence upon church and theology can as yet be but approximately calculated. Since 1877 the bond which united the two has been at least considerably relaxed by a new law with regard to higher instruction. Until then the theological faculties had, in accordance with ancient custom, the definite object of serving the Dutch Reformed Church. Now, however, the independent existence of these faculties is not indeed surrendered, but they exist as such for the State. They are to serve only as open training-places for the general science of religion, wherein the teaching is not necessarily confided to professors of the Reformed Church, or even to Christians, but may be entrusted to Israelites, or even to heathen hands. If the church still desired to avail itself of the University teaching, the liberty was granted her, under favourable conditions, of choosing her own teachers for the specially ecclesiastical branches (dogmatics, for instance, and practical theology), two at each University, to be nominated by the General Synod. This gift of the State, however, introduced still more disquiet and confusion, because the greater number of the new chairs were given to men who, however estimable as individuals, were yet far from corresponding to the wishes or expectations most widely cherished by the church. Four of the six belonged to that Middle Party—odious to many—one to the Orthodox, one even to the "Modern" section. From this naturally arose fresh dissatisfactions, divisions, endeavours to obtain something better; the end of which cannot yet be foreseen. On the whole, we shall certainly agree in thinking that such separation in principle between church and theology cannot bring much good or profit to either of the two interests, least of all to the first. What is to be expected, in the long run, of a theological science which tears itself from the living root of the church, and can be represented by Spinozists or Buddhists, as seems good to the modern State? No wonder that the desire for "free study"—i.e., for an entire severance of the church from University bonds

—is heard in an ever-widening circle. No wonder, at the same time, if the Christian scientific life in the native land of Voetius and Grotius, of Vitranga and Witsius, is for the present labouring under the obstructive influence of such a chaotic condition. There is no want of life and movement, but often very great lack of the one true ground of life; and party feeling can make even learned doctors exceedingly stupid.

In the so-called Middle and Lower Schools, the opposition between the spirit of the age and Christianity appears at almost every point. The State School is called neutral, but was certainly in reality never so little neutral as at present. According to the letter of the law, the youth must be trained "in all social and *Christian* virtues;" but a so-called "general Christianity," offensive to no one, will certainly not commend itself to most believing Christians, either for themselves or their children. It is more and more evident that, in many public schools, a real propaganda of shameless unbelief is carried on; the children, even at an early age, are taught to make a mockery of the church, of prayer, and of the Bible. Happily, as opposed to this radical heathenism, the necessity for truly Christian grammar schools and infant schools is more and more deeply felt, and is so far as possible met; although, in this domain more especially, the fatal influence of ecclesiastical disorganisation and party feeling often strengthens the opponents of the good cause and renders its friends powerless. But that it is still true among us that "unity is strength" was shown in a surprising manner during the past year, when a petition to the king, based on the motto, "a school with the Bible," received, in a short time, more than 800,000 signatures, and was regarded as highly significant, even by those who, for important reasons, could not personally unite in this line of action. As was foreseen, the king could not, under the advice of his existing Ministry, give effect to this urgent supplication; but the Christian conscience of the nation has nevertheless been powerfully awakened by this manifestation, and the moral influence of the advocates of the Christian principle in the school has been not a little augmented in consequence. No small sacrifices have been made, and are still made, on behalf of the Christian school. Of the church also we may expect that, in proportion as its self-consciousness is awakened, it will be less disposed to suffer itself to be pushed from this province. A severe conflict is perhaps still to be looked for before church, state, and school find themselves once more in a normal relation to one another. Already, however, we can gladly note that the impulse of a desire to lead children to Christ is widely felt; that in various ways it is receiving fulfilment; and that, especially in the widening domain of many a

blessed Sunday-school, it is crowned with a fair result. Christian Holland certainly neither can nor will surrender its children to the spirit which always denies. Rather will it hold with the poet, that "out of ruins blossoms the new life;" and of that new life you will, we hope, hear yet greater things at the next General Conference of the Evangelical Alliance.

III. THE LIFE.

But what is the condition of the spiritual and Christian *Life* in Holland, which is to be fostered by the church and school?

That the great opposition between Christianity and Atheism fatally operates upon our national life, is self-evident. Party spirit, moreover, in political and ecclesiastical affairs, exerts a destructive effect upon all classes and conditions; for, although the year 1879 had long been fixed for the celebration of the centenary of the glorious Utrecht Union of 1579, it is hastening to its close without any national celebration, owing to lack of unity and enthusiasm. Surely it is high time for the Netherlands to put away the festive cup so often drained, that it may humble itself deep in the dust before the God of its fathers. It is not without great cause that our former name and reputation have declined in other lands. The multitude cries ever more loudly, like the Romans of old, for bread and games; and the emancipation of the flesh, both in the theoretical and practical sense, numbers its prophets amongst us no less than elsewhere. Manifestly, too, in the Christian community it is true that "because iniquity shall abound, the love of many shall wax cold;" and where so much wind has long been sown, the harvest of the whirlwind threatens to begin. Notwithstanding, to the praise of the Lord alone be it thankfully said, He remains with us "upon the field, with His Spirit and His gifts." In every kind of way evangelistic work is carried on, one might almost say "in season and out of season." By a good number of decidedly Christian preachers, some of them highly gifted, the pure truth, according to God's Word, is proclaimed with power and gladness, often to large multitudes. Christian bonds are relaxed; but the Christian community, though perhaps sick, is certainly not dead, and he who joins in the celebration of our beautiful missionary festivals, held in the open air every summer, and hears the songs of faith and hope rising from the voices of so many thousands, receives a deepened impression that our Lord and Saviour has still a great people in the little Netherlands. What percentage of the "seven thousand" we count, I do not venture to determine; whether that number is increasing or decreasing, I leave undecided; but not seldom many a faithful heart feels deeply dejected under the pressing distress of the times. Yet while evil is so noisy, the good goes on its silent way, under the blessing of God; and labour for the kingdom of God ceases not to bear fruit. If in the sphere of Foreign Missions the forces are divided on account of difference in principle, here, too, the controversy has had the same result as in the days of Barnabas and Paul; outward separation has led to the extension of the field of labour. The cause of Home Missions finds numerous labourers of higher and humbler degree; and it is refreshing to see how the advocates even of very divergent tendencies join hands in the Samaritan service of unselfish love, which, impelled by the spirit of Christ, makes it its great business to testify and save. If, since the last meeting of the Alliance, we have lost some ever-to-be-remembered heralds of the truth and heroes of love, such as Groen van Prin-

sterer, Chantepie de la Saussaye, Heldring, Cohen Stuart, we see other men of youthful powers coming forward to occupy the vacant places, of whom the best is to be hoped, and to whose word and work the faithful Lord gives unequivocal testimony. He who travels down the Rhine, and in Gelderland enters the Magdalene Institute, flourishing in renewed youth, with its vigorous sister branches, the Orphanage at Neerbosch, and other prosperous institutions, will be convinced that the God of August Hermann Francke lives still, and does great wonders. Our young men and maidens form associations, to do what they can to overcome evil with good. The higher interests of the working classes and of servants, of soldiers and sailors, of prisoners and orphans, are cared for with Christian love by means of societies formed for the purpose; sobriety and purity, in opposition to the demon of drink and of profligacy, are enjoined by word and example; the disgraceful Sabbath desecration is opposed with decision; and in other ways that which is possible is attempted, in opposition to the threatened unchristianising and moral debasement of our nation, to heal the sick and strengthen the weak. If all this cannot be accomplished without great personal sacrifice, yet, thanks be to God, the spirit of willing self-denial is not wanting in the case of numerous Christians in Holland; and many a one has shown himself willing, not only up to his power, but beyond his power. For an eleventh church in the capital, there was lately collected, within a short time, the needed sum of F.170,000 (upwards of £14,000); and when in the country there was a question of building a new training school for Christian teachers, a simple farmer gave for the first stone a sum of F.12,000 (£1,000). Of such instances I could mention more, showing that at least in our Judah there are "yet good things"* present. They lead us to hope for still better things.

As yet I have been silent as to that which is best of all. There are not wanting, on the whole, those "quiet ones in the land," who, although they have not a single penny to offer, most devoutly support every form of labour for the kingdom of God by their faith and prayer, and, spite of all apostasy, so firmly and joyfully live and die in personal communion with the Saviour, that, like your dying Ecolampadius, they can lay the hand upon the heart, and say, amidst all the darkness, "There is light enough here."

Let us close our ranks, true and firm, shoulder to shoulder, in the common battle—"one as the sea, diverse as the waves"—fighting like St. Martin, to whom this church edifice is dedicated, and whose image also adorns the spire of our lofty dome in Utrecht,—as he indeed drew the sword, but in order to divide his cloak with his poor brother,—in a spirit of faith and courage, love and humility. And let us rejoice in the hope that, in God's time, for Holland, for Switzerland, for the whole suffering and militant church, the motto of the city of Calvin may be the prediction of a fairer future—*Post tenebras lux*—"After Darkness, Light!"

* 2 Chron. xii. 12, Dutch version, after the Hebrew (see English margin).

RELIGION IN THE UNITED STATES OF AMERICA.

By the Rev. Philip Schaff, D.D., LL.D.

Centennial Progress—Statistical Facts—The Different Elements of American Christianity—Church and State—The Nation and Christianity—1. Marriage 2. The Sabbath—3. Religion in Public Schools—Denominationalism—Classification and Description of American Denominations—Orthodox or Evangelical Protestant Churches—Roman Catholic Church—Heterodox Communions—Education of Ministers—Sunday-schools—Missions—The Religious Press—Temperance Reform—Treatment of Foreign Races—Conclusion.

Centennial Progress.

The progress of the United States within the first century of their independent existence is one of the marvels in modern history. It is due, not to superior merit, but chiefly to the immense extent of country, and a foreign immigration which has assumed the proportions of a peaceful migration of nations. We would not forget that God sometimes selects the smallest countries—as Palestine, Greece, Switzerland, the British Isles—for the greatest service. But vast empires are also included in His plan; and the unprecedented growth of the youngest of nations foreshadows a great future, as it involves corresponding danger and responsibility.

The population, in round figures, has grown from less than three millions to more than forty millions, the number of States from thirteen to thirty-eight (besides ten territories which in the course of time will take their rank among the States), the extent of territory by purchase and war from 420,802 to 3,026,494 square miles, with every variety of soil and climate, and inexhaustible agricultural and mineral wealth.

The growth of churches, schools, colleges, libraries, newspapers, benevolent institutions, agriculture, manufactures, commerce, public roads, railroads, steamboats, and every branch of industry and art, has been in proportion to the increase of population.

The American idea of a republic, as "a government of the people, by the people, and for the people," has been consistently developed and ceased to be a mere experiment.

At the same time we have learned that republican institutions are just as liable to be corrupted and perverted as monarchical and imperial institutions, and that liberty without moral self-government and respect for law is a delusion and a snare. Universal suffrage, which after the civil war was extended to the negroes without any qualification, has worked well in the country as a whole and in national elections, but in the large cities it has

thrown the ruling power into the hands of an ignorant multitude of voters under the control of selfish demagogues ; and even our national elections are not free from disgraceful frauds. But universal suffrage once given to the people can never be recalled, except by a revolution, and its evils can only be counteracted by universal education. The evils of older countries are fast accumulating among us. Wealth is breeding extravagance and luxury, and is sweeping away the noble simplicity of republican habits. Materialism and Mammonism are undermining the foundations of virtue and spreading a degrading form of idolatry. Vice, crime, and pauperism are on the increase. Capital and labour are coming into conflict. We had street riots in Philadelphia (1844), New York (1869), and elsewhere, and even a fearful outbreak of communistic violence (1877), which stopped railroads, destroyed millions of property, and threatened whole cities with destruction. Bribery and corruption have disgraced many a legislature, and even the judiciary is not always administering impartial justice. We are forced to witness the humiliating and shameful spectacle of whole States repudiating their honest debts, after Mississippi long ago had set the bad example ; and there is no power in the general government to vindicate the national honour. If with a comparatively small population in an immense country waiting for occupants we have already so much trouble, how much greater will our dangers and troubles be when the land shall be so thickly settled as Europe ?

Some look upon universal education as the remedy for all evils, forgetting the inborn depravity of human nature. But intellectual education is worth little without virtue, and virtue must be supported and fed by piety, which binds men to God, inspires them with love to their fellow-men, and urges them on to noble thoughts and noble deeds. Our safety and ultimate success depend upon the maintenance and spread of the Christian religion. This was the conviction of our greatest statesmen, from Washington to Daniel Webster and Abraham Lincoln. The religious tie of authority and loyalty must be strengthened in proportion as the political tie is relaxed. A self-governing democracy which does not obey the voice of conscience, and own God as its Ruler, must degenerate into mobocracy and anarchy. "Despotism," says De Tocqueville, that profound student of American institutions, "may govern without faith, but liberty cannot." God's Church, God's Book, and God's Day are the three pillars of American society. Without them it must go the way of all flesh, and God will raise up some other nation or continent to carry on His designs ; but with them it will continue to prosper notwithstanding all hindrances from without and within.

Ecclesiastical Statistics.

The following statistics will give you the best idea of the outward growth and the present numerical *status* of Christianity in the United States.

1. *Statistics of 1870.*—We present first the results of the last decennial census of the United States, which was taken in 1870:—

| | |
|---|------------|
| Total population in the United States and Territories in 1870.. | 38,558,371 |
| White do. | 33,589,377 |
| Coloured | 4,890,009 |
| Foreign-born white population (included in total) | 5,567,229 |
| Born in Great Britain and Ireland | 2,626,241 |
| Born in Germany | 1,690,533 |

The ecclesiastical statistics of the census report (which are not given as a separate head, but strangely ranked under "Schools, Libraries, Newspapers, and Churches," and which do not agree in all cases with the statistics of denominational year-books and almanacs) are given as follows:—

| DENOMINATIONS. | ECCLESIASTICAL STATISTICS OF 1870. | | | |
|---|--|----------------|------------|---------------|
| | Organ- izations. (Congre- gations.) | Edi- fices. | Sittings. | Property. |
| All denominations..... | 72,459 | 63,062 | 21,665,062 | \$354,483,581 |
| 1 Baptist (regular or Calvinistic) .. | 14,474 | 12,857 | 8,997,116 | \$39,229,221 |
| 2 Baptist (other, Free-Will, Men- nonites, Tunkers, etc.)..... | 1,355 | 1,105 | 363,019 | 2,378,977 |
| 3 Christian (and "Disciples of Christ") | 3,578 | 2,822 | 865,602 | 6,425,137 |
| 4 Congregational | 2,887 | 2,715 | 1,117,212 | 25,069,698 |
| 5 Episcopal (Protestant) | 2,835 | 2,601 | 991,061 | 36,514,549 |
| 6 Evangelical Association | 815 | 641 | 193,796 | 2,301,650 |
| 7 Friends (Quakers) | 692 | 662 | 224,664 | 3,939,560 |
| 8 Jews..... | 189 | 152 | 73,265 | 5,155,234 |
| 9 Lutheran | 3,032 | 2,776 | 977,332 | 14,917,747 |
| 10 Methodist | 25,278 | 21,337 | 6,528,209 | 69,854,121 |
| 11 Miscellaneous | 27 | 17 | 6,935 | 135,650 |
| 12 Moravian (Unitas Fratrum)..... | 72 | 67 | 25,700 | 709,100 |
| 13 Mormon | 189 | 171 | 87,838 | 656,750 |
| 14 New Jerusalem (Swedeborgian) .. | 90 | 61 | 18,755 | 869,700 |
| 15 Presbyterian (regular) | 6,262 | 5,683 | 2,198,900 | 47,828,732 |
| 16 Presbyterian (other) | 1,562 | 1,388 | 499,344 | 5,436,524 |
| 17 Reformed Church in America (late Dutch Reformed) | 471 | 468 | 227,228 | 10,859,255 |
| 18 Reformed Church in the United States (late German Reformed) | 1,256 | 1,145 | 431,700 | 5,775,215 |
| 19 Roman Catholic | 4,127 | 3,806 | 1,990,514 | 60,985,566 |
| 20 Second Adventist | 225 | 140 | 34,555 | 306,340 |
| 21 Shaker..... | 18 | 18 | 8,850 | 86,900 |
| 22 Spiritualist..... | 95 | 22 | 6,970 | 100,150 |
| 23 Unitarian | 331 | 310 | 155,471 | 6,282,675 |
| 24 United Brethren in Christ | 1,445 | 937 | 265,025 | 1,819,810 |
| 25 Universalist | 719 | 602 | 210,884 | 5,692,325 |
| 26 Unknown (Local Missions) | 26 | 27 | 11,925 | 687,800 |
| 27 Unknown (Union) | 409 | 552 | 153,202 | 965,295 |

The decennial growth of all the churches since 1850 may be inferred from the following table:—

| | Church Edifices. | Accommodation. | Property. |
|-----------------|---------------------|----------------|--------------|
| A.D. 1850 | 38,061 | 14,234,825 | \$87,328,801 |
| A.D. 1860 | 54,009 | 19,128,751 | 171,897,932 |
| A.D. 1870 | 63,082 | 21,665,062 | 354,483,581 |

2. Comparative Statistics of the Centennial Growth of Churches from 1776 to 1876.

The growth of churches during the first century of the United States can only be made out approximately. The revolutionary war produced great confusion, and there are few reliable lists of ministers and congregations before 1790. The statistics of 1776, therefore, are mostly conjectural, but those of 1876 (as also those of 1878 in the next table) are from official records and private communications of leading men of different churches.

| STATISTICS OF 1776 (OR 1780-80). | | | STATISTICS OF 1876. | | |
|-------------------------------------|--------------|-----------|-------------------------------------|---------------|-----------|
| DENOMINATIONS | Ministers. | Churches. | DENOMINATIONS. | Ministers. | Churches. |
| Baptists of all descriptions | 722 | 872* | Baptists | 13,779 | 22,924 |
| Congregationalists. | 575 | 700 | Congregationalists. | 3,333 | 3,509 |
| Episcopalians | 150 | 200† | Episcopalians | 3,216 | 4,000 |
| | (No bishop.) | | | (61 bishops.) | |
| Friends (Quakers) | 400 | 500 | Friends (Quakers) | 865 | 885 |
| Lutherans (1786) .. | 25 | 60 | Lutherans | 2,662 | 4,623 |
| Methodists of all descriptions | 24 | .... | Methodists | 20,453 | 40,000 |
| Moravians | 12(?) | 8(?) | Moravians | 75 | 75 |
| Presbyterians (Gen. Assembly, 1788) | 177 | 419 | Presbyterians (Gen. Assembly) | 4,744 | 5,077 |
| Reformed, Dutch .. | 40 | 100 | Reformed, Dutch .. | 546 | 506 |
| Reformed, German | 12 | 60 | Reformed, German | 644 | 1,353 |
| Roman Catholics... | 26(?) | 52(?)‡ | Roman Catholics .. | 5,141 | 5,046 |
| Universalists | 1 | 1 | Universalists | 689 | 867 |

* The Regular or Calvinistic Baptists numbered in 1790 about 200 ministers and 300 congregations.

† Estimated. The Protestant Episcopal Church had no regular statistical tables before 1832.

‡ The first R. C. Bishop, Carroll of Maryland, was consecrated in 1790. In 1806 there were 80 Roman Catholic churches; in 1830, 280; in 1840, 454; in 1850, 1,073; in 1860, 2,385; in 1870, 3,995.

8. Ecclesiastical Statistics of 1878.

| DENOMINATIONS. | Ministers. | Congregations. | Communicant Membership. | Nominal Membership. | Colleges. | Theological Seminaries. |
|-------------------------|-----------------------|----------------|-------------------------|---------------------|-----------|-------------------------|
| Baptists: | | | | | | |
| (a) Regular Baptists.. | 14,954 | 24,499 | 2,102,034 | ..... | 81 | 9 |
| (b) Other Baptists.... | 5,338 | 5,732 | 554,187 | ..... | .... | .... |
| (c) All Baptists | 20,292 | 30,231 | 2,656,221 | ..... | .... | .... |
| Congregationalists | 3,496 | 3,620 | 375,654 | ..... | .... | 7 |
| Episcopalians | 8,141 68 bishops. | 4,200 | 314,367 | about 1,250,000 | 14 | 16 |
| Friends (Quakers)..... | 860 | 900 | 70,000 | 100,000 | 4 | none |
| Lutherans..... | 2,976 | 5,176 | 808,428 | 2,000,000 | 18 | 15 |
| Methodists: | | | | | | |
| (a) Epis. Meth. North | 11,676 12 bishops. | 20,000 | 1,709,958 | 6,900,000 | 27 | 7 |
| (b) Other Methodists | 11,886 | 12,000 | 1,718,092 | 7,100,000 | 25 | 5 |
| (c) All Methodists .. | 23,562 | 32,000 | 3,428,050 | 14,000,000 | 52 | 12 |
| Moravians | 82 4 bishops. | 82 | 9,407 | 16,236 | 1 | 1 |
| Presbyterians: | | | | | | |
| (a) Gen. Assem. North | 4,901 | 5,269 | 567,855 | ..... | .... | 13 |
| (b) Gen. Assem. South | 1,117 | 1,878 | 114,578 | ..... | .... | 2 |
| (c) All Presbyterians.. | 8,801 | 10,648 | 897,598 | ..... | .... | .... |
| Reformed Episcopalians | 6 3 bishops. | 69 | 7,000 | 16,500 | .... | 1 |
| Reformed, Dutch | 550 | 510 | 79,000 | 251,000 | 2 | 1 |
| Reformed, German | 714 | 1,380 | 124,596 | 151,651 | 6 | 3 |
| Roman Catholics | 5,750 52 bishops. | 5,589 | 6,375,630 | 6,375,630 | 78 | 23 |
| Second Adventists | 120 | 80 | 10,000 | ..... | .... | .... |
| Swedenborgians | 100 | 115 | 5,000 | 15,000 | 1 | 2 |
| Unitarians | 401 | 358 | ..... | ..... | .... | 2 |
| Universalists | 711 | 963 | 37,965 | 42,500 | 4 | 2 |

4. Statistics of Immigration.

The rapid growth of the population of America is chiefly due to the immigration from Europe, which has almost assumed the magnitude of a peaceful migration of nations, and is likely to continue for a long time to come.

The immigration of aliens to the United States, from 1789 to 1877 inclusive, as reported to the United States Treasury Department, amounted to 9,880,798.

Germany and Ireland furnish nearly four-fifths of the foreign population of the United States. Next come England and Scotland, Sweden, France, Switzerland, Italy, Norway, Holland, Denmark, Wales, Russia, Bohemia and Austria, Poland, and Belgium.

According to religion the immigrants arriving in New York are distributed as follows :

| | |
|-----------------------|-----------------|
| Protestants | 51·88 per cent. |
| Roman Catholics | 47·09 ,, |
| Greeks | 0·44 ,, |
| Jews | 0·59 ,, |

The different elements of American Christianity.

The first distinctive feature of America is the commingling of nationalities. It is truly *e pluribus unum*. The Anglo-Saxon nationality forms the solid foundation, the very best for a vigorous, enterprising, liberty-loving, independent race; but on this foundation are built stones from Scotland, Germany, Holland, Celtic Ireland, France, Switzerland, Scandinavia, Italy, Spain, Hungary, and Bohemia. Even African Negroes, Red Indians, and Asiatic Chinese are there in large numbers, but keeping apart.

With the exception of the last-mentioned races, the process of amalgamation is going on with wonderful rapidity; and out of the different nationalities of Europe there is fast rising a new and distinct nationality which more than any other seems destined to realise the unity and universality of the human family, with a continent for its home and two oceans for its outlet to the other continents. If the present English nation is superior to any of the three elements—the Celtic, the Anglo-Saxon, and the Norman-French—of which it is composed, may we not reasonably expect that the American nationality will ultimately be an advance upon any or most of the nationalities which contribute to its growth?

A similar phenomenon is presented to us in American Christianity taken as a whole. It has gathered its material from all the churches and sects of Europe. It strikes its roots in the most excited and interesting of period English history, in the first half of the seventeenth century, when all the leading English denominations—except the Methodist—assumed a separate organisation. It embraces the Anglican Episcopal Church, the Congregational, the Presbyterian, the Baptist, the Methodist Churches, and the Society of Friends—all of English descent. Ireland furnishes the chief material for the Roman Catholic Church; Germany for the Lutheran, German Reformed, and Moravian; Holland for the Dutch Reformed Church. All the historical denominations are now represented in America except the old Greek Church, which numbers but one congregation in New York in connection with the Russian Embassy, and another in Alaska Territory, which was bought from Russia under President Lincoln's administration. But these

churches are not, and probably never will be, melted into one national American Church. They exist as separate, independent organisations, on a basis of equality before the law, enjoying the protection of the government, but deriving no support from it. They are self-supporting and self-governing.

Church and State.

America has solved the problem of a "Free Church in a Free State." Church and State co-exist in peaceful and respectful separation, each minding its own business without interference or hindrance from the other. The State takes care of the secular, the Church of the moral and spiritual interests of the people. The Church enjoys the protection of the government for its property and the free exercise of public worship, but asks and receives no pecuniary support from it.

Congress is for ever prevented, by the First Amendment of the Federal Constitution, to make any law "respecting an establishment of religion, or prohibiting the free exercise thereof." This indeed does not apply to the several States, and some of them continued to tax their citizens for the support of the church till 1880; but the voluntary principle has gradually triumphed in the whole country, except in the abnormal territory of the Mormons. The law of Congress, it should be distinctly remembered, is protective as well as prohibitive, and owes its origin not to contempt, but to respect for religion and its free exercise. Herein the American idea of religious freedom differs *toto celo* from the red-republican idea, as faith differs from infidelity, and as constitutional liberty differs from antinomian license.

The experiment of unrestricted religious freedom has been tried for a hundred years, and has worked well. There is no desire anywhere to change it. Every church knows that the freedom and independence of all other churches is the best safeguard of its own freedom, and that the least attempt to aspire to political power and supremacy would arouse the jealousy and opposition of the others.

Religious freedom—which is very different from mere toleration, and which necessarily includes freedom of public worship—is regarded in America as one of the fundamental and inalienable rights of man, more sacred than civil freedom or the freedom of thought and speech. It is the highest kind of freedom, and is at the same time the best protection of all other freedom. The dominion of conscience is inviolable. No power on earth has a right to interpose itself between man and his Maker. All attempts to compel religion from without are apt to beget hypocrisy or infidelity. Religion flourishes best in the atmosphere of freedom. The inevitable

abuses of freedom are more than counterbalanced by its benefits. These are settled principles in America.

Experience has proved already in the first three centuries of persecution, that Christianity is abundantly able to support itself, and to govern itself, and to do it much better than the secular power can do it. The voluntary principle has its inconveniences, and entails a great deal of suffering on pastors of young and poor congregations, and among immigrants who are not yet weaned of reliance on government support. The average salary of ministers is probably not more than 700 dollars (although a few receive from 5,000 to 10,000 dollars), and ought to be 1,000 dollars to enable them to live comfortably and to give their children a good education. But, on the other hand, the voluntary principle secures an able, energetic, devoted clergy, who command respect by their self-denying services. It makes the laity feel their responsibility, calls forth a vast amount of liberality, and attaches them to the church in proportion to the amount of labour and money they have invested in it. Liberality, like every other virtue, grows with its exercise, and so becomes a settled habit. The more we give the more we feel the blessedness of giving. "Make all ye can, save all ye can, give all ye can."

Upon the whole we may venture to say that America, in proportion to her age and population, is better provided with churches, Sunday-schools, and religious institutions and agencies than any country in the world, with the exception, perhaps, of England and Scotland. Church extension keeps pace with the growth of the population; and this is saying much, if we remember the enormous influx of foreign elements.

The Christian Character of the American Nation.

The separation of Church and State is not and cannot be absolute. It does not mean a separation of the nation from religion. It means only the absence of an established or national church to which all are bound to belong and to contribute, whether they agree with its creed and polity or not; it means that citizenship is independent of church-membership; it means that every man is free to choose his own creed or no creed, and that his religious opinions and ecclesiastical connection have nothing to do with his civil and political rights.

But the American people are nevertheless in fact a Christian nation; and if religion may be judged from the number of churches and Sunday-schools, colleges and seminaries, from the extent of Bible-reading, Sabbath-keeping, church-going, liberal giving, and active charity, they need not fear a comparison with any nation in

Christendom. The clergy are, upon the whole, the most respected and influential class of the community. They are invited to all public festivities, and called upon to open even political meetings with the invocation of the Divine blessing. The government employs in the judiciaries and in the introduction of officers the Christian oath. It appoints from time to time days of thanksgiving, fasting, and prayer. The memorable national ordinance of 1787, for the government of territories west of the Ohio, declares that "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and means of education shall ever be encouraged." Congress, the army and the navy, have their regular chaplains, paid by the government. Church property, like school property, is exempt from taxation. Christianity is an integral part of the common law of the land, and enjoys as much protection in courts of justice as in any country under the sun. It is deeply rooted in national habits, which are even stronger than laws, and has a mighty hold on the respect and affections of all classes of society.

I have consulted on this important subject, which is often misunderstood in Europe, one of the most learned jurists, Judge Theodore W. Dwight, President of the Columbia Law School, New York, and he has kindly furnished me with the following confirmatory statement on the legal status of Christianity in the United States :

"It is well settled by decisions in the courts of the leading States of the Union—*e.g.*, New York, Pennsylvania, and Massachusetts—that Christianity is a part of the common law of the State. Its recognition is shown in the administration of oaths in the courts of justice, in the rules which punish those who wilfully blaspheme, in the observance of Sunday, in the prohibition of profanity, in the legal establishment of permanent charitable trusts, and in the legal principles which control a parent in the education and training of his children. One of the American courts (that of Pennsylvania) states the law in this manner: 'Christianity is and always has been a part of the common law of this State—Christianity without the spiritual artillery of European countries—not Christianity founded on any particular religious tenets—not Christianity with an established Church and titles and spiritual courts; but Christianity with liberty of conscience to all men.'

"The American States adopted these principles from the common law of England, rejecting such portions of the English law on this subject as were not suited to their customs and institutions. Our national development has in it the best and purest elements of historic Christianity as related to the government of States. Should we tear Christianity out of our law, we would rob our law of its fairest jewels, we would deprive it of its richest treasures, we would arrest its growth, and bereave it of its capacity to adapt itself to the progress in culture, refinement, and morality of those for whose benefit it properly exists."

There are especially three points on which Church and State come in contact : Marriage, Sunday, and Education.

1. **MARRIAGE** is a civil contract, and may be performed by a civil magistrate as well as by a clergyman. The Mayor of New York solemnises more marriages—chiefly among immigrants—than any minister of the gospel. But most Americans seek the blessing of the church for their union.

The only legitimate form of marriage is monogamy. Mormonism tried to undermine this Christian institution, and to introduce a worse than Mohammedan polygamy which destroys the dignity of woman and the happiness of home; but Congress has expressly prohibited polygamy, and the Supreme Court has affirmed the constitutionality of this law. Utah Territory will not be admitted into the confederacy of independent States until this poisonous plant is uprooted. It is a significant fact that the increase of that abnormal sect is almost exclusively from foreign immigration, stimulated by promises of temporal prosperity, which so far has attended the Mormon settlements in Utah.

2. **SUNDAY** is regarded as both a civil and religious institution, and hence a proper subject for protective (not coercive) legislation. The State cannot compel people to go to church or to observe Sunday religiously, but it may lawfully prohibit the *public desecration* of it, and ought to protect the religious people in the enjoyment of the Sunday rest and the privilege of public worship as well as in the enjoyment of any other right. Hence the Sabbath is guarded in nearly all the States, and such protection is of the utmost importance to the labouring community, who otherwise would become slaves to heartless capital.

A strict regard for the civil and religious Sabbath is a national American custom, and dates from the first settlements of the country, especially in Puritan New England. Law and custom go hand in hand. All legislative and judicial proceedings, including those of the Supreme Court of the United States, are suspended on Sunday. Civil contracts are to a large extent illegal if made on that day. No political elections are held on Sunday, as is customary in France. The inauguration of the President of the United States is postponed till Monday, if the fourth of March appointed for this act falls on the Lord's Day. The Constitution of the United States, which extends over all the States and Territories, exempts Sunday from the working-days of the President for signing a bill of Congress. The whole nation celebrates the Declaration of Independence on the fifth instead of the fourth of July, if it be Sunday; thus subordinating the birthday of the nation to the day of Christ's resurrection.

So general and deep-rooted is this sentiment in the American people, that President Abraham Lincoln, even in the midst of the civil war, when everything seemed to give way to military necessity, issued a memorable order enjoining the proper observance of the Sabbath upon the officers and men in the army and navy. The order, dated Washington, November 15, 1862, says: "The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, and a due regard for the Divine will, demand that Sunday labour in the army and navy be reduced to the measure of strict necessity."

The sanctity of the American Sabbath is threatened by infidels and foreigners from the Continent, who would like to turn it into a day of secular amusement, and to substitute the theatre and beer saloon for the church and Sunday-school. But the better class of Europeans, after some observation and experience, come to see the inestimable blessing of one day of sacred rest for body and soul, and are co-operating with the Americans for the maintenance of their time-honoured national custom. The Sabbath Committee of New York has done a good work in this direction, and stimulated similar efforts in other large cities.

3. **EDUCATION** is untrammelled, and left to individuals, to the family, the church, and the several States. Religion may be freely taught in all private and

parochial schools. The general Government provides only for the education of officers of the army and navy, and does so very liberally.

But almost every State and Territory maintains now a system of public schools which are supported by general taxation, and are open to all without distinction of race or creed. Some of the new Western States have made munificent provision by devoting a part of the public lands for the support of primary and even university education. President Grant, in his Centennial Message to Congress, December 7, 1875, advised the passage of a constitutional amendment making it "the duty of the several States to establish and for ever to maintain free public schools, adequate to the education of all the children in rudimentary branches, within their respective limits, irrespective of sex, colour, birth-place, or religion; forbidding the teaching in said schools of religious [sectarian], atheistic, or pagan tenets," etc. But the suggestion was not acted on, and the strange phraseology in the last clause certainly would need some rectification.

In the public schools of New England and other States, the custom prevails—and has prevailed from the beginning—of opening the daily exercises with the reading of the Scriptures, singing, and prayer. This custom works very well where the population is Protestant and homogeneous, and, although it is not at all sufficient, it keeps up before the rising generation the importance and necessity of religion as an essential element of education. This is a great deal. The effect, of course, depends greatly on the spirit and personal conviction of the teacher who conducts the religious exercises.

But just here comes in the irrepressible conflict between Church and State. This time-honoured custom is violently and persistently assailed by infidels, Jews, and especially by Roman Catholics—who have become very numerous in large cities. The Roman hierarchy, in accordance with the Papal Syllabus of 1864, claims the monopoly of religious education, cares more for the Roman Catechism than the Bible, regards King James' Version as a sectarian, incorrect, and incomplete translation, and is not without good reason afraid of the free Protestant atmosphere of the mixed public schools. These scruples are conscientious and consistent from the Roman Catholic standpoint, and have inclined many Protestants to sacrifice the Bible, if necessary, rather than the common schools.

Fortunately, religious education is not confined to public schools, which would be meagre indeed; but is supplemented by the family, the Sunday-school, and pastoral or catechetical instruction. Even if the Roman Catholics should succeed in driving the Bible out of our common schools, it would stimulate the churches to greater zeal in training the young for usefulness in this world, and happiness in the world to come.

Denominationalism.

American Christianity, as already stated, is not an organic unit, nor a confederation of churches; but is divided into an indefinite number of independent ecclesiastical organisations called *Denominations*,* which, while differing in doctrine, or discipline, or cultus, are equal before the law, and have perfect

* The term *Denominations* is the American equivalent for the European (Continental) term *Confessions*, and is more appropriate, since the number of sects is much larger than the number of confessions of faith.

liberty to work and to propagate themselves, by peaceful and moral means, to the extent of their ability.

Where there is no National or State Church, there can be no Dissenters or Nonconformists as in England, and no sects in the sense in which this word is used on the Continent in opposition to the (National) Church. The sects have become churches, and among these the Methodists and Baptists, who are scarcely known in some countries of the Continent, and barely tolerated in others, are numerically the largest in the United States.

This of itself would be enough to condemn the religious condition of the United States as an anomaly in the judgment of a churchman who is brought up in the traditions of an exclusive State-Churchism. To a German looking from the outside, America is a wilderness of sects, as to an American, Germany is a wilderness of theological schools. The liberty of thought, which in Germany produces more opinions than thinkers, is checked in England and America by the wholesome restraint of public opinion and orthodox sentiment; but, on the other hand, we have much greater liberty of action and organisation, which produces a superfluity of sects.

American denominationalism is certainly not the ideal and final condition of Christianity, but only a transition state for a far higher and better union than has ever existed before, a union which must be spiritual, free, and comprehend every variety of Christian life. The time must come, although it may not be before the second advent of Christ as the one Head of His church, when party names will disappear, when there will be one flock under one Shepherd, and when believers will "be made perfect in one," even as Christ is with the Father.

But American denominationalism is the necessary outcome of the Church history of Europe, and is overruled by Providence for the more rapid spread of Christianity. We should consider the following facts, on which an intelligent judgment must be based:

1. There is a difference between denominationalism and sectarianism. The former is compatible with true catholicity of spirit; the latter is nothing but an extended selfishness, which crops out of human nature everywhere and in all ages and conditions of the Church. The Roman Church, with all its outward uniformity, has as much carnal animosity among its monastic orders as there ever existed between Protestant sects.

2. The American denominations have sprung directly or indirectly from the Protestant Reformation of the sixteenth century, and the Puritan commotion of the seventeenth century; they are found in Europe as well, though scattered and divided by geographical and political boundaries, and hampered by many disabilities.

3. They represent historical phases and types of Christianity, which must be fully developed and finish their mission before there can be a free reunion. At the same time I would not deny that there are a few petrified sects in America, which date their existence from some local or temporary quarrel in Europe, and which seem to have no right to exist, except as antiquarian curiosity shops.

4. The denominations multiply the agencies for Christianising the land, and stimulate a noble rivalry in all good works, which counterbalances the incidental evils of division. It is proper to add that proselytism is denounced by all

honourable men. There is work enough for all denominations among their own members, and in the outlying semi-heathenish population, without interfering with each other.

5. They are really more united in spirit than the different theological schools and church parties of national churches under one governmental roof, and manifest this underlying unity by hearty co-operation in common enterprises, such as the distribution of the Bible, the preservation and promotion of Sunday observance, the Sunday-school Union, the Evangelical Alliance, city missions, and the management of various charitable institutions. The European delegates to the General Conference of the Alliance in New York were struck with the powerful manifestation of this unity in diversity, which they had never witnessed on such a grand scale anywhere before. And this spirit of catholic unity is steadily progressing, and all the more so because it is the spontaneous outgrowth of the spirit of Christianity, which is a spirit of love.

Among these various modes of co-operation should be mentioned the work of revising the English Bible in common use, which has been carried on since 1870 with great harmony by a large number of biblical scholars of all Protestant denominations in England and the United States.

American Churches.

The Christianity of the United States may be arranged under three groups : Evangelical, Roman Catholic, and Heterodox.

I.—THE EVANGELICAL OR ORTHODOX PROTESTANT CHURCHES.

They hold the leading doctrines of the Reformation in connection with the ancient œcumenical creeds. They are more or less represented by individual members in the Evangelical Alliance, and may at some future time enter into an official alliance or confederation of churches, as some have done already. They embody by far the largest number and the greatest influence of professing Christians in the United States. They are nearly all of European descent, with a few minor bodies which have branched off from the parent stems.

The Evangelical Churches may again be subdivided into six leading families : the Baptist, the Congregationalist, the Episcopal, the Lutheran, the Methodist, the Reformed or Presbyterian. To these must be added two or three smaller Evangelical Societies, as the Moravians and the Friends or Quakers.

As to age, the oldest are the Protestant Episcopal Church, which dates from the settlement of Virginia in 1607 ; the Dutch Reformed Church, which goes back to the discovery of the Hudson and Manhattan Island in 1609, and which celebrated, November 21, 1878, the Quarter - Millennial Anniversary of the Collegiate Church in New York ; the Congregationalists, whose history begins with the landing of the Pilgrim Fathers on Plymouth Rock, December 20, 1620, and who became the leading denomination in the colonial period.

As to present strength and influence, the Presbyterian, the Congregational, and the Episcopal embrace the largest amount of educated intelligence, wealth, and social power, and they control the oldest and best literary and theological institutions of the country.

As to numbers, the Methodists and Baptists stand first, the Quakers and Moravians last.

The following list is arranged according to numerical strength:

(1) *The Methodist Family*.—Methodism is the youngest, and yet numerically the strongest, of the larger Protestant bodies in America. It is the outcome of the great Anglo-American revival—conducted by John Wesley the organiser, Charles Wesley the hymnist, and George Whitefield the evangelist—of the religious movement of the eighteenth century, which otherwise figures in church history as a barren century of infidelity and revolution. It was preceded by the Pietistic movement of Spener and Francke, which had the same object of reviving practical piety in the Lutheran Church without seceding from it; and it was accompanied by the labours of Zinzendorf and the Moravians, who came in friendly contact with the Wesleys.

Methodism is a pioneer church, full of missionary zeal and hope of success. It has been defined as "Christianity in earnest." It is admirably adapted for new countries like America, by its incessant preaching activity, its missionary episcopacy, itinerant ministry, presiding eldership. It lays hold of the common people by adapting itself to their capacity and circumstances, and gathering and setting them at work in class-meetings, camp-meetings, and all sorts of ways. It has made the Arminian creed a converting agency, and given it practical power such as it never had before. It is a well-organised army of conquest against the flesh, the world, and the devil. Its motto, borrowed from Wesley, is, "My parish is the world." But the same Arminian creed which denies the perseverance of saints, explains also the many losses and apostasies of superficial converts. As the Methodists rise in education and social influence there grows up a discontent with some of their peculiarities, especially the unceasing changes of itinerancy, which break up the pastoral relation just at the time when it is properly formed. Their system, however, has shown great elasticity, and as it has modified its exclusively clerical government by admitting the laity (since 1872), so it may, in other respects, adapt itself to the wants of the times.

The Methodist family includes the Methodist Episcopal Church of the Northern, and the Methodist Episcopal Church of the Southern States, which were divided in 1844 on the question of slavery and have never been organically reunited since, but are essentially the same in spirit, doctrine, and polity; besides several smaller organisations which have either seceded from the main body on questions of church polity, or independently arisen among the German population, as the Evangelical Association (Albright's Brethren), and the United Brethren in Christ, founded by Otterbein.*

(2) *The Baptist Family*.—The great body of the Baptists are the Regular or Calvinistic Baptists, who differ very little from Congregationalists and Presbyterians, except in rejecting infant baptism and sprinkling. They maintain that *immersion of believers, on personal profession of faith*, is the only legitimate and valid mode of baptism. They hold substantially the Westminster Confession

* The last Methodist Almanac (New York, 1879) gives the following statistics:—Ministers, 21,242; Churches, 30,562; Members, 3,253,158.

and Catechism, with a few changes in church polity and the doctrine of the sacraments.

They have nothing to do with the fanatical notions of the German Anabaptists of the Reformation period, but arose independently from the Puritan commotion of the seventeenth century in England, and in the colony of Rhode Island, under the lead of Roger Williams, the champion of perfect religious liberty and entire separation of Church and State. The American Baptists are mostly close Communionists, while their brethren in England (Bunyan, Robert Hall, Spurgeon, Angus, etc.), are open Communionists. They are very zealous and successful in the foreign mission-field. They have always opposed religious persecution at home and abroad.

Besides the Calvinistic Baptists, there is also a smaller body of Free-Will Baptists, who hold Arminian views like the Methodists. The Mennonites and Tunkers are of both German descent, mostly industrious and peaceful farmers in Pennsylvania and Ohio. The Disciples of Christ (the Campbellite Baptists) are of recent American growth in the Western States, and identify water baptism with regeneration; while the Regular Baptists regard baptism only as the sign and seal of preceding spiritual regeneration. The Christians so called are Unitarian Baptists, and not recognised by the orthodox Baptists.*

(8) *The Presbyterian Family*.—The governmental term "Presbyterian" has pretty much taken the place of the more ancient and general term "Reformed," as still used on the Continent and in German works on Symbolics, because the Anglo-Presbyterian element is much stronger in America than the Continental Reformed.

American Presbyterianism embraces (1) the descendants of the continental Reformed Churches—German, Swiss, Dutch, and French. (2) The regular Presbyterian churches of Scotch, English, and Scotch-Irish origin. (3) Several secession churches which hold rigidly to the Westminster standards, but separated from the Established Church of Scotland on minor questions of patronage, psalmody, and close communion; and perpetuate their differences in this country with that peculiar Scotch fervour and tenacity which magnifies little matters into the importance of mighty principles, and finds its expression in the mythical prayer of a moderator, "Grant, O Lord! that we may be right, for Thou knowest that we are very decided." (4) The Calvinistic Methodists from Wales, dating from George Whitefield and his

* We present the latest return of the Baptist family from the Baptist Year-Book, New York, 1879:—Ministers, 20,382; Churches, 80,351; Members 2,656,221.

successors. (5) The Cumberland Presbyterians, of American origin, who have eliminated from the Westminster creed the doctrine of the absolute predestination, but not the perseverance of saints, and occupy semi-Arminian ground.

The main body of Presbyterians is called the "Presbyterian Church in the United States of America." It was formerly divided ("by a *permissive* decree" of God, as has been said) into Old School and New School, but after a thirty years' theological war was happily reunited ("by an *efficient* and *gracious* decree") in 1869; and this great event was celebrated by a free-will thank-offering to the Lord of nearly \$8,000,000. This denomination is a daughter of the Church of Scotland, and holds to the Westminster standards with an important modification in favour of full religious liberty; but is more comprehensive than her mother, and has received large accessions from English Puritans, New England Congregationalists, Irish Presbyterians, French Huguenots, Dutch and German Reformed. She extends through all the Middle, Western, and Pacific States, and flourishes in the cities as well as in the country. She insists on thorough theological education for the ministry, has a strong hold upon the middle classes of society, and embodies as much intelligence, moral worth, wealth, liberality, and social influence as any other denomination. She is the chief contributor of labour and money to the Bible Society, the American Tract Society, the American Sunday-school Union, and all other unsectarian national institutions. The Southern Presbyterians have the same characteristics; they separated from the Northern Assembly during the civil war on purely political grounds (loyalty to State sovereignty, and the question of slavery), and will probably be reunited with it when the passions engendered by the war shall have passed away.

The Continental Reformed interest is represented by the Dutch Reformed and German Reformed Churches, which have recently dropped their national prefix. The former perpetuates the memory of the venerable Calvinistic Synod of Dort, and is more orthodox and conservative than her mother church. She is semi-liturgical, has well-endowed institutions, an able and faithful ministry, considerable wealth and influence in New York and New Jersey, and, in want of a large home-mission field, she spends her missionary energies upon the heathen.

The German Reformed Church owns no other symbol besides the Heidelberg Catechism, has her chief strength in Pennsylvania, and follows the German emigration to the Western and Pacific States. She has during the last thirty years been roused, stimulated, and distracted by "Mercersburg" theology, so-called, and by the liturgical question, but has recently resolved to adjust the differences and to consolidate her energies.

All the Presbyterian churches are now officially connected, without being organically united, in a "General Presbyterian Council" which was suggested during the meeting of the Evangelical Alliance Conference in New York, 1873, organised in London 1875, held the first meeting in Edinburgh, 1877, and will hold its next triennial meeting, 1890, in Philadelphia. The object of this confederation of cognate churches is the consolidation and promotion of Presbyterian and general Christian interests, yet without weakening in any way the fraternal relations with other evangelical churches. The Council has a monthly organ, entitled the *Catholic Presbyterian*, issued simultaneously in Edinburgh and New York since January, 1879.

(4) *The Congregationalists.*—The Orthodox Congregationalists are

the lineal descendants of the English Puritans and Independents, and have inherited the excellences and defects of that heroic race of Protestants, which failed in Old England, but succeeded in New England. No nation has a nobler ancestry than the "Pilgrim Fathers," who forsook their country for conscience' sake, and landed on Plymouth Rock in cold December, 1620, to lay the foundation of a great republic, in the fear of God, without fear of man. The twenty thousand Puritans who fled from England during the stormy period of Charles I. and Archbishop Laud, between 1620 and 1640, converted New England, which is naturally the poorest part of the United States, into an intellectual garden and busy workshop, where the national American character was formed during the colonial period and prepared for independence. New England has the oldest and best literary institutions, and the largest libraries in the land; it has produced the largest proportion of distinguished divines, pulpit orators, missionaries, philanthropists, scholars, and poets, and sent sturdy pioneers to all parts of the country. Massachusetts surpasses every equal territory on the globe for general diffusion of intelligence, virtue, and prosperity.

Orthodox Congregationalism was once the established Church in Massachusetts and Connecticut. Its supremacy has been broken by the separation of Church and State, the secession of Unitarianism, the growth of Episcopacy, and the influx of Irish Catholics. But it is still the ruling denomination in New England, from which it is spreading throughout the North-western States and the Pacific coast. Since 1871 it has assumed the character of a consolidated denominationalism, with a triennial convention and general officers.

Congregationalism is in New England what Presbyterianism is in the Middle and Southern States; while in Great Britain, on the contrary, Presbyterianism flourishes best in the North and Independency in the South. It has substantially the same creed and theology, but with a wider margin for free thought and a different polity. It maintains the independence of each local congregation of converted believers constituted on the basis of the New Testament; and allows church councils, associations, and consociations only an advisory power. It is afraid of presbytery ("presbyter is priest writ large"), as Presbyterianism is afraid of Prelacy, though it must admit that there are Lord Brethren, as well as Lord Bishops and Lord Parsons. American Congregationalism, however, is a compromise between pure independency and fellowship, and exercises moral discipline by withdrawing fellowship from unruly or heretical ministers and churches.

Congregationalists, while liberally supporting their own

churches, take, like the Presbyterians, an active part in all non-sectarian institutions and movements of the age.

(5) *The Protestant Episcopal Church*.—The Protestant Episcopal Church is the most conservative and most churchly of the Protestant denominations, and has as good prospects of solid and permanent growth as any. She claims to be the home of historic Christianity, the sound *via media* between Geneva and Rome, and the best basis for a future church union. She accepts the supremacy of the Bible as the rule of faith, but emphasizes the ecumenical creeds and canons as the rule of interpretation. By her episcopal order and liturgical service she attracts without any special effort clergymen and candidates of churchly and æsthetic tastes or hierarchical ambition from other denominations. The Tractarian and Ritualistic movements of England have, of course, exerted a considerable influence, and serve to rigid logicians as a bridge to Romanism, which claims the monopoly of an unbroken succession and unchanging creed; but the number of seceders to Rome is not as large, nor as important (though including a bishop), as in England, and the Rome-ward tendency seems to have been checked.

Episcopacy flourishes best in large cities, among the aristocracy of wealth and birth, rather than among the middle classes, but does also much charitable mission work among the poor, and (more recently) a noble pioneer work among the Indians and settlers in the Far West. Two of the noblest benevolent institutions in the world (St. Luke's Hospital and St. Johnland) were founded by an Episcopal clergyman of German-Lutheran descent, the late Dr. Mühlenthal, of New York, a John-like apostle of Christian charity.

The Episcopal Church in the United States is a daughter of the Church of England, and formerly (till 1784 and 1787) belonged to the jurisdiction of the Bishop of London. From her she inherited the episcopal succession, the Common Prayer-Book (with the omission of the Athanasian Creed and some minor abridgments and alterations), the Thirty-nine Articles (except those which imply the Royal supremacy), and the observance of the church year; but differs from the Anglican State Church in the possession of self-government, and in the representative position given to the laity in her diocesan and general conventions. She is, nevertheless, more exclusive than the Church of England, which can afford to tolerate rationalising latitudinarians as well as Romanising ritualists. She keeps aloof from *official* connection with other denominations, by which she is surrounded and outnumbered. There are loyal Episcopalians who habitually speak of their communion as *the* Church of America, ignoring all others, and who would rather unite with the far-distant Greek and Russian Churches than with non-episcopal "sects" at home. But the majority of her clergy and the laity are thoroughly Protestant at heart; and the "Church Congress," which meets annually as a free convention for the discussion of religious questions, reveals a much greater amount of liberal thought than the official church conventions. Of the theological schools and parties, high, low, and broad, the high church has been steadily gaining, but with less of ritualism than in England; the low church or evangelical party, once the most active and useful,

is declining or passing over into the rising broad school, and gives it a more positive evangelical character. Extreme tendencies have been checked by recent legislation. The spirit of wise moderation seems to have characterised the Pan-Anglican Council, which first met in 1867 and a second time in 1878 in Lambeth Palace, one hundred bishops being present, and which represents all the churches in communion with the see of Canterbury, the cradle of Anglo-Saxon Christianity.

The Protestant Episcopal Church, like the Roman Catholic, maintained her unity in spite of slavery and the civil war, which rent other churches in twain; but she could not prevent secession on other grounds.

The Reformed Episcopal Church, which was organised on December 2, 1878, under the lead of the late Bishop George D. Cummins, is a secession from the Protestant Episcopal Church, and discards what it deems to be Romanising features of the parent body, but retains episcopacy and liturgical worship. It claims to be a protest against sacerdotalism, sacramentarianism, and exclusivism, and cultivates fraternal relations with other evangelical denominations. It has made some progress also in Canada and England.

(6) *The Lutheran Church*.—This mother church of the Reformation has a larger and fast-growing membership, but a smaller number of ministers than the Congregational and Episcopal Churches. She is composed of German and Scandinavian immigrants and their descendants, and speaks and writes in three or four tongues; but the English is steadily gaining. She is strongest in Pennsylvania and the Western States. The Lutheran Church is the oldest and largest of the German denominations, and has therefore chiefly the vocation to care for the vast German population which is constantly reinforced from abroad, and to perpetuate among them the peculiar excellences of the German character and church life. The controversies of the Fatherland find an echo in the American Lutheran papers and synods. The process of naturalisation and passage from the German to the English language affects also the type of theology and piety.

Hence we have three tendencies in this church: the strict Lutheranism of the Missourians and the *Synodical Conference*, which, with the old Lutherans of Germany, rigidly holds to all the symbolical books, from the unaltered Augsburg Confession to the Formula Concordiæ, as the most perfect extant rule of orthodoxy; the liberal Lutheranism of the *General Synod*, which is satisfied with the Augsburg Confession liberally interpreted, and which sympathises with popular American Christianity; and the moderate Lutheranism of the *General Council*, which occupies a middle position—we may say, the right centre. The first is exclusively German, the second predominantly English, the third about equally divided between the two elements. The three tendencies are as distinct as separate denominations, and their only bond of union is the recently established “Church Diet,” which met twice in Philadelphia for the

discussion of timely church questions, and may prepare the way for an organic union.*

Of German pastors and professors it may be said as a rule, that they perform (often in two languages) more work for less pay than their English brethren, and hence they deserve all the more credit for self-denial. They have to fight with a vast amount of indifference and infidelity, which unhappily prevails among German immigrants, and must see many of their best families, as they acquire wealth and influence, pass over to English denominations.

But notwithstanding these discouragements, the German churches have made very great progress, and are now better able, through their own literary and theological institutions, to supply the demand for ministers who can preach English and German.

The other German denominations of European descent are the German Reformed (already noticed under Presbyterianism), the Moravian (see below), and the United Evangelical Church. The last is of recent growth, and represents the Evangelical Consensus Union of Prussia, with a Presbyterian and Synodical form of government, otherwise most nearly related to the Lutheran Church.

Most of the English denominations (Methodists, Presbyterians, Dutch Reformed, Baptists, and Episcopalians) have established mission churches among the Germans, with more or less success.

(7) *The Society of Friends*.—The Quakers are a very small community, and not likely to grow much, but they have exerted a marked, though silent, influence in American affairs from the time of William Penn, the founder of the City of Brotherly Love and of the Keystone State. In England they are all orthodox or evangelical; in America a considerable number, called Hicksites (from Elias Hicks, d. 1880), have embraced Unitarian opinions and created a schism.

Quakerism has its errors and eccentricities, but also many admirable features. It is the only organised form of mysticism in the history of English Protestantism. It bears testimony to the inner light of divine truth and grace which shines upon all men (John i. 4, 5, 9), even the lowest and most neglected; it asserts the absolute sovereignty of the spiritual and inward element in religion, to the exclusion, if necessary, of the outward and symbolical, even the divinely-

* The following are the various Lutheran organisations in the United States, gathered from the *Lutheran Church Almanac*, 1879 (Lutheran Book Store, Philadelphia):—Ministers, 2,976; Congregations, 5,176; Communicants, 808,428.

I must add, however, that a Lutheran friend, who is well posted in the statistics of his church, reduces the whole membership to 725,000. Another Lutheran friend suggests that there must be an error of 200,000 in the figures of the Synodical Conference, which, according to the statement of Brobst's *German Almanac*, has only 291,229 members.

appointed, sacraments; it believes in the sole presidency of Christ, and the constant presence of His Spirit in the church, whose inspiration alone can give genuine power and effect to public preaching and praying.

The Friends emphasize simplicity and truthfulness, self-control and serenity of temper, cleanliness, economy, and prudence, peace and good-will to all men; and oppose oaths, slavery, and war. They neglect theology and learning, but are rich in good works towards the poor, the prisoner, the slave, the Indian, and all the oppressed. It is said that Penn's treaty with the Indians is the only treaty never sworn to and never broken. Altogether, the world and the church are better for this small but interesting sect, and could stand a considerable diffusion of Quaker light and Quaker inspiration.

(8) *The Moravians*.—The influence of the *Unitas Fratrum* for good, as that of the Society of Friends, is much greater than its number, and it is a pity that the number is not larger. It dates its existence from the labours of its founder, Count Zinzendorf, who wished to unite all German sects in Pennsylvania into one Church of the Holy Spirit, but failed. The settlements at Bethlehem, Nazareth, Lititz, Gnadenfeld, &c., constitute the "American Province" of the Moravian Church. It aims to present to the world, on a small scale, a Christian and model fraternity at home, and carries the gospel in its simplicity to the most degraded heathen. It is a miniature picture of delightful Christian union based on an all-absorbing love to the crucified and ever-living Saviour. It has acted as a wholesome leaven on the State Church in Germany. Its unrivalled missionary zeal has inspired other Churches to their duty.

(9) *The Irvingites*.—Among the orthodox denominations must also be reckoned the Irvingites, or, as they call themselves, "the Catholic Apostolic Church." They have attracted thoughtful attention to the apostolic offices and gifts, liturgic worship, the problem of catholic union, and the doctrine of the Second Advent; but they have not been able to organise more than three or four congregations in the United States, and of their twelve apostles only two or three survive.

II. THE ROMAN CATHOLIC CHURCH.

I need not describe this church, since it is the same in America as in Europe. Many believe that in a thoroughly Protestant atmosphere, and under the moulding influence of the public schools and republican institutions, it will gradually undergo a liberal transformation. But no sign of such a change has appeared yet. Her ablest prelates were opposed to papal infallibility, and one of them (Archbishop Kenrick, of St. Louis) wrote a learned Latin essay against it during the Vatican Council; but they have all submitted since, and the reaction of Old Catholicism has not found

even the faintest echo in America. The Pope has no more faithful subjects anywhere than among the children of St. Patrick, who drink in love of Romanism and hatred of Protestantism with the mother's milk.

Romanism has undoubtedly made most rapid progress within fifty years, not indeed from conversions—for the gain from Protestantism has been more than counterbalanced by losses of indifferent Catholics,—but from the purchase or conquest of Catholic territory (Louisiana, Florida, California, and New Mexico), and chiefly from Irish and German immigration, which outnumbers that from all other nations combined. Among the fifty-six signers of the Declaration of Independence in 1776 there was but one Roman Catholic—Charles Carroll, of Carrollton, Maryland, who, however, outlived all the rest (he died 1832, aged 95 years); and in 1789 there were about 80,000 Catholics among three millions—that is, one to a hundred inhabitants. At the present time they number over six millions—that is, nearly one-seventh of the whole population. They are numerically stronger than any single Protestant denomination, except the Methodists and Baptists. They take good care of the Irish immigrants, restraining their passions; and are very zealous in building cathedrals, nunneries, schools, orphan asylums, and other benevolent institutions. They cherish the sanguine expectation of ultimate triumph on the ground of the constant accessions from Europe, the prolific nature of the Irish race, and the divisions in Protestantism which they regard as the sure indication of gradual dissolution. But history never moves backward, and the open Bible and Protestant freedom are making faster and deeper progress than Romanism.

III. THE HETERODOX COMMUNIONS.

By this term we understand, without disrespect, those religious organisations which dissent more or less both from the œcumenical creeds of ancient Christianity and from the fundamental doctrines of the Reformation, and take a new departure either in the rationalistic or mystic direction. They have a very limited, but some of them an intelligent, membership. They are four or five in number.

(1) *The Unitarians.*—These are the modern Socinians, and correspond to the moderate Rationalists in Europe. They rose, under the lead of the distinguished Dr. Channing, in opposition to the stiff orthodoxy of Puritanism in New England. The first American Unitarian Association was organised in Boston in 1825. They give a wide scope to reason and private judgment in matters of faith, and cultivate the humanitarian side of Christianity. They

lay the chief stress on beautiful morality and liberal culture, and number among them several of the most popular American authors, as Channing, Parker, Bryant, Longfellow, Prescott, Motley. They have their headquarters in Boston, the American Athens, and control the University of Cambridge, the oldest and richest in the country, but have not been able to make much progress outside of New England.

(2) *The Universalists*.—They believe in the doctrine of the apokatastasis, or the final salvation of all men, and make it one of the three articles of their creed, adopted in 1808 at Winchester, New Hampshire, in these words: "We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness." They maintain the inspiration and authority of the Bible, but reject the tri-personality of God, and deny the existence of a personal devil.

(8) *The Christians*.—These are anti-Trinitarian Baptists, who arose in the beginning of this century, and call themselves Christians in sectarian opposition to all other sects and party names (like the Christ-party in Corinth).

(4) *The Swedenborgians*.—They have about one hundred congregations and 5,000 communicants in the United States. They are zealous and liberal in spreading the works of Emmanuel Swedenborg. They regard him as a sort of spiritual Columbus, as the revealer of the deeper spiritual sense of the Word of God (*i.e.*, the Pentateuch, the Gospels, and the Apocalypse), and the discoverer of the supernatural world of heaven and hell. They claim to be the true church, the New Jerusalem which came down from heaven when the Lord opened to His servant the spiritual sense of the Bible. They are strict worshippers of Christ, but they almost identify Him with the Father.

(5) *The Mormons*.—The Mormons, or Latter-day Saints, are to most Europeans the greatest curiosity in American Church history. Their bold defiance of the government and people; their persecutions and heroic exodus from State to State and across the prairies and Rocky Mountains to the distant Territory of Utah, their land of promise, which they turned from a desert into a garden; their Tabernacle, with accommodation for 10,000 people; their polygamy; their temporal success in spite of formidable obstacles; and their missionary zeal among the peasantry in England, Wales, Scandinavia, and other foreign countries, whence they derive their recruits, have the charm of novelty and romance. They are unquestionably a startling abnormal phenomenon.

Their religion claims to be based on a new revelation, which was vouchsafed to their founder, prophet, and martyr, Joseph Smith, jun., and which is renewed from time to time whenever new light is needed. They make little or no account of the Bible. Their Bible, or their Koran, is "the Book of Mormon," a tedious novel of the American aborigines (supposed to be descendants of the Jews), which was miraculously brought to light in Western New York, and translated from the "Reformed Egyptian," with the help of Urim and Thummim (1830), and "the Doctrines and Covenants," which contain the special revelations given subsequently to Joseph Smith and his successor Brigham Young. The doctrines are condensed in a catechism for children, prepared by Elder John Jaques. These books present a strange compound of Jewish, Mohammedan, and Christian fictions, opinions, and habits. The Christianity of the Mormons, as far as they adopt it, is again a mixture of hierarchical, democratic, Methodist, Baptist, Spiritualistic, and Millennarian elements. They are monotheists, and yet admit a plurality of gods; they ascribe to God a human body and human passions; they teach the pre-existence of the soul; they practise immersion and vicarious baptism for the benefit of the dead. They claim miraculous gifts, and have a complete hierarchy of twelve apostles, seventy evangelists, bishops, priests, elders, and deacons. They expect the speedy coming of Christ and the triumph of Mormonism all over the earth. They are preparing the way for it by building a magnificent temple in Salt Lake City, and intend to build a still greater one in Jackson County, Missouri, from which they were violently driven out. The most peculiar and offensive institution (denounced in the Book of Mormon, but introduced by a latter revelation) is polygamy, which they defend by the example of the Jewish patriarchs, of David, and Solomon. Brigham Young, the second president of the sect, had no less than nineteen wives and over fifty children, and thus outstripped Mohammed, who had only fifteen wives.

But here is the point where this sect gets into a hopeless conflict with the American Government and people, and where toleration ceases to be a virtue. To permit polygamy would demoralise our home life and overthrow our Christian civilisation. Congress has at last taken measures to suppress the further spread of this nuisance. Whether the Mormons will yield to superior force, or emigrate again outside of the jurisdiction of the United States, the future must show.

Theological Education.

We now proceed to describe some of the general activities of evangelical Christianity in America. We begin with the preparation for the ministry.

Theological learning is fast progressing, even among those denominations who formerly neglected it, but are beginning to see that the intelligence and culture of the age peremptorily require a well-educated ministry, especially in a country where public opinion rules supreme and where the church depends upon the voluntary support and affection of the people. A few obscure sects perpetuate their ignorance and stagnation, and as they are dead to the sur-

rounding world, the world cares no more for them than for antediluvian fossils.

Ministerial education is carried on in special seminaries, of which there are now probably more than a hundred in the land. A few first-class institutions would be better than many poor ones which spread a superficial culture at the expense of depth and solidity. But the vast extent of the country and the rivalry of sects stimulate the multiplication. There are institutions where one or two professors must teach all branches of learning, and spend the vacation in the humiliating business of collecting their own scanty salary. But a few of the older seminaries are nearly as fully equipped with professors, students, and libraries as the best theological faculties in Germany and Switzerland, and admit no students who have not taken a full college course. Two of them have more students than some renowned universities of Europe.

Instruction is free in all these seminaries, and professors receive no fees. Indigent and worthy students are aided by scholarship or by beneficiary boards, to which all congregations are expected to contribute according to their means. Others prefer to support themselves by teaching or by mission work in connection with some church or Sunday-school.

Discipline is much more strict than in German universities. The wild excesses of student life are not unknown in some of our colleges, but unheard of in theological seminaries. Only such students are admitted as are in good standing in their church, and give reasonable evidence of choosing the ministry not merely as an honourable profession, but from love to Christ and desire to save souls. Every lecture is opened with a short prayer. Much attention is paid to the cultivation of piety as well as learning. From a long experience as a public teacher in Europe and America, I may venture the assertion that the theological students of America, as regards ability, gentlemanly bearing, and Christian character, are equal to any in the world.

The theology taught in these seminaries differs, of course, according to the denomination. Each has its own creed and theological traditions. New England Congregationalism has produced the first, and so far the only distinct, school of American dogmatic theology, headed by the great and good Jonathan Edwards. It is a subtle form of scholastic Calvinism based on the Westminster standards, but it has during the last fifty years undergone, in one of its branches, considerable modification, even to the verge of Pelagianism. The latest monumental work of orthodox Calvinism is the "Systematic Theology" of the venerable and amiable Dr. Charles Hodge, of Princeton, who after celebrating the semi-centen-

nial of a spotless and unusually successful career of public teaching (1872), entered into his rest (1878), but will long live in his books and in the grateful memory of innumerable pupils. Dr. Tholuck, the friend of his youth, had preceded him a year before.

In biblical and historical learning we are largely indebted to Germany, which has been for the last fifty years the chief intellectual and critical workshop of Protestantism, both orthodox and heterodox. Professor Stuart of Andover, and Professor Robinson of Union Seminary, New York (the well-known Palestine explorer), were the pioneers of biblical and Anglo-German learning in America. Since that time almost every important German contribution to theological science has been imported or translated; and many German scholars—Neander, Gieseler, Tholuck, Olshausen, Lange, Meyer, Delitzsch, etc.—have more readers in America than in their fatherland (if we are to judge from the success of their translated works). A considerable number of our students are annually resorting to Berlin, Leipzig, Halle, and other universities to complete their studies; and not unfrequently they extend their visit to Bible lands, where they can read "the fifth Gospel" and study the Book in the land of its birth. The students return with the latest ideas and advances of European scholarship, and prepare the way for America's golden age of theology, which cannot be far distant.

The American ministry, while it may be behind in classical culture, is more orthodox and better trained for practical church work than that of Protestant countries of the Continent. A minister may choose among the different creeds, but is expected to be loyal to the one he has chosen. A preacher who does not believe what he preaches is regarded as a moral monstrosity, and would soon be disciplined or starved out. There are indeed a few smart and witty sensationalists who turn the sacred pulpit into a platform for the amusement of the hearers, and preach politics, æsthetics, and anything rather than the gospel of Christ. But these are exceptions. Dull and tedious sermons are not more frequent than in some parts of Europe. The great evangelical doctrines of sin and grace are faithfully, earnestly, and effectively proclaimed in nearly all denominations.

Sunday-schools.

In close connection with the church is the Sunday-school. It is the church for the young and rising generation. There is hardly a congregation which has not a Sunday-school attached to it. The pupils are divided into groups, and the groups are gratuitously taught by members of the church, male and female, under the superintendence of the pastor or a competent

layman. The school is held either before or after the morning service. It is made attractive to children by lively music, pictures, anecdotes, and innocent amusements adapted to their capacity and taste. The chief and often the only text-book is the Bible, with or without a catechism. The recent system of inter-denominational and international Scripture lessons has immensely stimulated and extended Bible studies, and called forth a flood of popular commentaries in periodicals and separate volumes.

The American Sunday-school instruction is of incalculable importance for the future of the country. It may often be very superficial; but that is the fault of the teachers, and not of the system, which admits of endless improvement. The Sunday-school system supplements the scanty religious training of the public schools; it popularises and commends religion by bringing it down to the capacity of childhood in the spirit of unselfish love; it develops a vast amount of lay-agency, and gives to young men and women a fine field of pleasant usefulness on the Lord's day; it promotes the proper observance of the Lord's day by feeding His lambs; it keeps alive a child-like spirit in the adults; it attaches the parents to the church by the interest shown in their offspring; and it is a most effective missionary agency by scattering the seed of new churches throughout the land.

The literature for children stimulated by the Sunday-school system is beyond anything known in former ages of the world. There are illustrated papers for children with a circulation not only of tens of thousands but of hundreds of thousands of copies. That a large amount of this literature is not child-like but childish may be expected; but the chaff is soon blown away, and the wheat remains. Alongside with ephemeral productions you will find in the majority of Sunday-school libraries the best popular and devotional books and periodicals for teachers and pupils.

The report of the International Sunday-school Convention, held at Atlanta, Georgia, April, 1878, gives the following statistics:—

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| Number of Sunday-schools in the United States | 78,046 |
| Officers and Teachers | 858,100 |
| Scholars..... | 6,504,054 |
| Scholars received from the Sunday-school into the church | 119,221 |

The American Sunday-school system has for the last ten or fifteen years found much favour on the continent of Europe, and is likely to become there a regular institution. A society in Brooklyn, consisting mostly of ladies, keeps up a regular correspondence with foreign Sunday-school workers and aids them with funds.

Missions.

The churches in the United States spend more men and money for the conversion of the heathen than any other nation except the English. The two great branches of the Anglo-Saxon race, having the control over the seas and commercial intercourse with all parts of the world, are chiefly intrusted by Providence with the propagation of Bible Christianity to the ends of the earth. They have the means, and on them rests the responsibility. It is, however, but proper to state that some of the most devoted missionaries in the employ of the English "Church Missionary Society" (including Bishop Gobat of Jerusalem)—Germans or Swiss—have been trained in the Mission Institute of Basle.

Missions are carried on in America by the churches themselves as a regular church work, instead of being left to voluntary societies as in the national churches of Europe. Each pastor and each congregation are supposed to be interested in the spread of the gospel at home and abroad, and to contribute towards it according to their ability. Boards are appointed as the agencies of the church, with officers who devote their whole time to this cause. The missionaries are selected from the most gifted and zealous graduates of the theological seminaries, instead of being trained in separate institutions of a lower grade.

Hence American missionaries in foreign lands are admitted by disinterested observers to be men of superior character and education. Lord Shaftesbury commended the American pioneers of the mission in the Turkish Empire for "a marvellous combination of common-sense and piety;" and more recently (in 1878) Lord Beaconsfield called them "men of the highest principles, of even a sublime character; men who devote their lives to the benefit of their fellow-creatures, and seek no reward but the approval of their own consciences." It would be easy to collect similar testimonies from the books of travellers who have observed the labours of these missionaries in Turkey, Syria, India, China, and Japan.

The missionary activity is divided between Foreign missions, Home missions, and City missions.

1. The FOREIGN OR HEATHEN MISSIONS began in the colonial period with the labours of John Eliot (the translator of an Indian Bible—the first Bible printed in America, 1668), David Brainerd, and David Zeisberger, among the Red Indians; and if their zeal had been kept up the Indian problem would have been peacefully solved long ago. The first general Foreign Missionary Society was formed in 1810 under the name of the "American Board of Commissioners for Foreign Missions." It grew out of a Society of students in the Theological Seminary at Andover. It embraced for a considerable

period the Congregational, Presbyterian, Dutch Reformed, and German Reformed Churches, but is now purely Congregationalist; the other churches having peacefully withdrawn to form their own missionary societies, with a view to develop more fully the liberality of their people. The Baptists, Methodists, Episcopalians, Lutherans, and other denominations have likewise their own mission boards.

These various societies are now supporting schools, churches, and presses among the native Indians, in the Sandwich Islands, in Turkey, Syria, Egypt, Persia, India, Siam, China, Japan, South and West Africa, Mexico, and South America, and the Papal countries of Southern Europe. Some of the most zealous propagandists regard even the lands of the Reformation as an open mission field, and provoke the opposition of those who look upon them as sectarian intruders, while others welcome them as helpers in reclaiming the destitute masses, and rejoice with St. Paul if only Christ be preached and souls saved.

The American Missionary Societies combined sustain at present about 600 Protestant missionaries and many times that number of native helpers in foreign fields, at an annual cost of about 1,704,000 dollars. Of this sum the General Assembly of the Northern Presbyterian Church contributed last year 468,147 dollars.

2. HOME MISSIONS. The vast immigration from Europe and the constant emigration of Americans from the Eastern to the Western and Pacific States necessitates the organisation of special efforts for supplying this population and the new settlements with the means of grace, with ministers, churches, and institutions of learning. All the leading denominations take part in this great work of Christianising the continent. It is generally felt that, unless we follow the westward tide of our population with the gospel, we are threatened with a new and worse heathenism and barbarism.

8. The CITY MISSION is a part of the Home Mission, and aims to evangelise the destitute and ignorant masses which congregate in large cities, especially in New York, where, as in ancient Rome, to use the words of Tacitus, "*cuncta undique atrocias aut pudenda confluunt celebranturque.*" It is conducted by the combined effort of several denominations, or by separate denominations, or by individual congregations which establish and support mission Sunday-schools and chapels as a regular part of their work. "The New York City Mission and Tract Society," which is carried on by several denominations, but mainly by Presbyterians, sustains forty missionaries (men and women), three organised churches, five chapels, five Sunday-schools with 2,000 children, and expends

annually about 40,000 dollars. Besides, almost every denomination in New York has its own missions; and there are also independent missions among the seamen, the Germans, the Irish, the Italians, the coloured people.

The Religious Press.

America is the paradise of newspapers. The paradise is, of course, not free from snakes. "The satanic press," so called, is stronger in a republic than in a monarchy, and does an incalculable amount of mischief. There is no restraint whatever upon the freedom of the press, which accordingly reflects all the bad as well as good passions of the people, and all the bitterness of party contests, especially in times of election. But the Americans have much more confidence in freedom than in the police, and are determined to fight out the battle on this line, being convinced that truth is mightier than error, and must prevail in the end. Newspapers are, of course, amenable to public opinion, and in the struggle for life and success they must satisfy all the reasonable demands, and respect the usages and tastes of their readers. No decent paper would dare to defy the general sentiment of morality and religion. Even the worst of them publish more religious news than any secular paper in Europe.

The enterprise of American newspapers shrinks from no expense. They get telegraphic news and correspondence from all parts of the world, wherever anything of interest is going on. The Monday issues contain even reports of popular sermons as items of news, so that millions may read what thousands have heard the day before.

This spirit of enterprise communicates itself in large measure to the religious press. Every respectable denomination has its stately quarterly review, its monthly magazine, and its weekly newspaper or newspapers. The quarterlies are intended for scholars, and for that vast and steadily-growing theological and lay public which wants to be posted in the progress of theology and general literature, and to possess itself of the results of the latest learned researches. The magazines furnish light reading for the educated classes. The weeklies are religious newspapers in the proper sense of the term. Of the last class, 80 are published in New York city, 21 in Philadelphia, 15 in Chicago, 14 in Cincinnati, 11 in Boston, 9 in St. Louis, 9 in San Francisco, 4 in Richmond.

The weekly religious newspaper is a peculiar American institution, and reaches almost every family. Europe has, of course, its religious periodicals, but with the exception of a few English weeklies, they are confined to purely ecclesiastical or devotional

reading, and rarely exceed a circulation of one thousand copies. An American religious weekly treats *de rebus omnibus et quibusdam aliis*, and requires at least five thousand subscribers to be self-sustaining. It furnishes a weekly panorama of the world as well as of the church, avoiding, of course, all that is demoralising and objectionable, but omitting nothing that is thought instructive, interesting, and edifying to a Christian family. Miscellaneous advertisements, ecclesiastical, literary, and commercial, take up a good deal of space and pay the heavy expense.

The religious newspaper furnishes throughout the year a library of useful and entertaining reading for the small sum of two or three dollars. It is a welcome weekly family visitor, and easily becomes an indispensable institution, a powerful aid to the pulpit, and a promoter of every good cause.

The Temperance Reform.

Intemperance is one of the greatest evils in America, and the most fruitful source of crime, pauperism, and taxation. It prevails especially among the lower classes, both native and foreign. A great deal of intemperance is imported from abroad, and made worse under the stimulating effect of the American climate and by the poisonous adulteration of liquors. The Latin races are generally temperate (though less so than the Arabs and Turks under the prohibition of wine by the Koran); the immigrants from the British Isles and from Scandinavia take to the strongest drinks; the Germans, whom Dr. Luther in his day charged with being possessed by the "Saufteufel," worship lager-beer, which is consumed in amazing quantities, and, although far less injurious, yet, in the opinion of Prince Bismark, the greatest of living Germans, "makes stupid and lazy, and breeds democracy." Its effect is much worse in America, where everything is apt to be carried to excess.

It is estimated that between six and seven hundred millions of dollars are annually expended in the United States for intoxicating drinks. In New York city alone there are 8,000 licensed and unlicensed liquor-shops and lager-beer saloons. Chief Justice Noah Davis, of New York, states from his long judicial experience that "one-half of all the crimes of America and Great Britain is caused by the intemperate use of intoxicating liquors; and that of the crimes involving personal violence certainly three-fourths are chargeable to the same cause." The liquor interest is a fearful monster: it defies or evades legislation, it uses bribery and corruption for its work of destruction; it devours the hard earnings of the poor; it brings misery and ruin on families; and sends thousands of

drunkards reeling with a rotten body and cheerless soul to a hopeless grave.

To counteract this gigantic evil the best efforts of philanthropists and Christians have been called into action. The temperance movement, while it reveals one of the darkest aspects of American society, is also among the strongest evidences of the earnest, aggressive, reforming character of American Christianity. The "National American Temperance Society" covers the land with tracts and books setting forth the baneful effects of intemperance, and acts upon legislatures in behalf of prohibitive measures. There are, besides, innumerable local and congregational temperance organisations of men and women. Temperance lecturers travel over the land and address crowded audiences in churches, public halls, and theatres, inducing thousands to take the pledge after the example set in a previous generation by Father Mathew in Ireland. Among these lecturers are reformed drunkards like John Gough and Francis Murphy, men of extraordinary dramatic eloquence, made doubly effective by their own sad experience. The evangelists Moody and Sankey make temperance a prominent practical topic of their revival preaching. The Methodist Church as a body is a vast temperance society.

There is a difference of views as to the best means of curing the evil, but there is abundant room for a variety of methods.

The moderate temperance reformers advocate strict license laws, the prohibition of all artificial alcoholic drinks and the poisonous adulteration of genuine wine. Regarding total prohibition as undesirable or at least as impracticable, especially in large cities, they aim at such a regulation and diminution of the liquor traffic as will make it comparatively harmless. Unfortunately, in a heterogeneous city like New York the best legislation is so often defeated or evaded by faithless magistrates, who are elected and re-elected by the very breakers of the laws, that the independent efforts of disinterested citizens are necessary to bring the police and the judges up to their duty. Two years ago a vigorous Society for the Prevention of Crime was formed, under the leadership of the Chancellor of the University of New York (Dr. Howard Crosby), by the influence of which 1,789 unlicensed tippling houses were shut up, which had been allowed to do their work of mischief in the very teeth of the license law now on the statute-book.

The radical temperance reformers advocate total abstinence and the entire prohibition of the liquor traffic. They put fermented wines and malt liquors in the same category with distilled spirits as alike poisonous. The Maine law, so called, has been actually tried

in the State of Maine and several other States; but while it may be carried out in certain country districts, it is a dead letter in large cities.

The advocates of total abstinence differ, again, as to the ground on which they base their practice. Not a few denounce the drinking even of pure wine and beer as a sin, and thus unintentionally cast reproach on the character and example of our blessed Lord, who changed water into wine, and instituted the holy communion in wine as the symbol of His blood shed for the remission of our sins. I say, unintentionally, and under the strange delusion that the Bible wine was not fermented and not intoxicating—i.e., no wine at all. But the vast majority of teetotalers base abstinence on the tenable ground of Christian charity and expediency; they apply Paul's principle concerning meat (1 Cor. vii. 18) to drink, and deny themselves a right in order to set a good example and to avoid giving offence to a weak brother.

It is certainly a commanding phenomenon that since the beginning of the temperance reform in America, about fifty years ago, the use of wine as a beverage which formerly prevailed, as it still prevails all over Europe, has been greatly diminished in respectable society. The majority of the Protestant clergy and Church members content themselves with water, coffee, and tea. You can sit down in any decent hotel or give a social party to the most distinguished guests without a drop of wine. What is the rule in good society in Europe is the exception in America. Thus much at all events has been effected by the temperance reform. But much more is needed if the lower classes are to be saved from the deadly effects of the scourge of intemperance. The temperance movement will not stop until the sale of distilled liquors, such as rum, brandy, gin, and whiskey, as a beverage, is prohibited, and banished from the land.

The Treatment of the Foreign Races.

Our picture of American Christianity would not be complete without a glance at the treatment of the non-Caucasian races—the Negroes, the Indians, and the Chinese, who are brought as wards under the care of our Government and our Churches. The Negroes were imported against their will by the iniquity of the African slave-trade, but have become naturalised and feel at home among the whites; the Indians are the natives of the soil, but are still refused the privileges of citizens, and are crowded out by the white men, or flee from them like the buffaloes of the prairies; the Chinese emigrate voluntarily and form a distinct community of

their own, but generally return again to their native China with the gains of their industry.

The conduct of the Americans towards these races is unfortunately characterised by the overbearing pride and oppression of a superior race, but redeemed by many examples of noble Christian devotion and a growing sense of our national guilt for the past and our duty for the present and future. The negro problem is at last happily solved, and it is to be hoped that the justice done to the Africans will ultimately be granted to the Indians and Chinese.

The Negroes.—The history of the African race in the United States is one of the most striking instances of God's wisdom and mercy overruling the wrath of man for His own glory. The civil war which brought the Government to the brink of ruin was a just retribution for the national sin of slavery, but ended, by an immense sacrifice of blood and treasure, in the salvation of the Union against the suicidal rebellion of the slaveholders, and in the destruction of slavery. It would have been far more honourable if emancipation had been peacefully and gradually accomplished by voluntary action of Congress as a measure of justice and humanity, instead of being resorted to as a necessary war measure in self-defence, with its inevitable consequence of chaotic confusion and bitter alienation of the Southern and Northern States, which it will take a whole generation to heal. Nevertheless the great cure has been accomplished, and four millions of negroes now enjoy the rights of free citizens. American slavery lives only in "Uncle Tom's Cabin," and in those plaintive songs with which the Jubilee and Hampton singers have moved the hearts of Europe as well as America.

With emancipation came a new zeal for the moral and religious training of the freedmen. Considering all the difficulties of the case, the progress made is quite encouraging. The Negro problem is, unfortunately, still complicated with party politics. The sooner the Negro's rights and wrongs are taken out of politics the better.

The Southern churches have the Negroes more immediately under their care, and could do most for them; but they are fearfully impoverished by the war, and need Northern aid. The Baptists, Methodists, and Presbyterians have special societies and agencies for this branch of Christian philanthropy. The Roman Catholics also have made quiet and earnest efforts in that direction, but without much success. Schools, academies, colleges, and theological seminaries have been founded for the special benefit of the Negroes. Prominent among them are Howard University at Washington, Lincoln University, Fisk University, and the College

at Hampton, near Fortress Monroe, in Virginia. It is supposed that one-third, or nearly one-half, of the coloured people are now under direct Christian instruction. The Negroes are very religious by nature, and infidelity is scarcely known among them; but their moral sense of honesty and chastity is weak. They have a marked preference for the Baptist and Methodist types of Christianity, which seem to be best suited to their emotional and demonstrative nature. They present a very important home-mission field to American Christians and philanthropists. Many of them no doubt will in course of time carry the Gospel to Africa, and form Christian colonies after the example of Liberia.

The Indian Problem.—The Indian problem is as dark as midnight. It has been called the devil's labyrinth, out of which there seems to be no escape. The romance of the earlier encounters between the white and the red men, with which we are familiar from Cooper's novels, has long passed away. The story of the aborigines, the original lords of the soil, now reduced to beggary and apparently doomed to extinction, is a sad tragedy that must fill every American Christian with mingled indignation, humiliation, and shame. In the Ordinance of 1787 for the government of the national domain north-west of the Ohio River, the Government solemnly declared that "the utmost good faith shall always be preserved towards the Indians; that their lands and property shall never be taken from them without their consent." And yet since the forcible removal of the Cherokees from the State of Georgia in 1838, the policy pursued towards the Indians has been one of most expensive mismanagement and injustice. There is no valid excuse; for the English Government, by strict adherence to treaty obligation, gets along well enough with the Indians in British North America.

The blame lies first upon those border ruffians who poison the Indians with the worst vices of civilisation, covet their lands, push them farther and farther west from their reservations, and look upon them, not as human beings to be civilised, but simply as red-skins and incurable savages, doomed to extermination, like the hopelessly corrupt Canaanites of old; then upon unprincipled Indian agents, who cheat both the Government and the Indians by selling them rotten blankets and rotten provisions; and finally upon the Government itself, which has pursued no fixed and consistent policy of its own, but yields to the pressure of squatter sovereigns and political rings, and under this pressure violates the most solemn treaty obligations.

Is it a wonder that the poor Indian savages rise again and again in rebellion against such iniquities? The expense of the

Indian wars is so enormous that every Indian killed in battle is said to cost the Government twenty thousand dollars, besides valuable lives.

The American Congress and people are now seriously roused on the subject, and are discussing the various modes of settling the difficult problem. Some advocate the transfer of the Indian affairs from the Interior Department of the Government to the War Department which managed it before, while others deprecate such a change from religious motives. General Sherman, however, recently assured the public that, as long as he remains Commander in-chief, "every religious denomination should have a fair chance to establish schools, churches, and charitable societies among each and all the tribes," and that he will "personally and officially encourage every effort to convert the wild warrior to the obedient citizen with some Christian virtues superadded—be those Methodist, Episcopalian, Quaker, or Catholic."

Whatever is to be done ought to be done quickly, for the race is gradually dying out. According to the last report of the Indian Commissioners, which contains some important facts, the whole number of Indians, exclusive of Alaska, is said to be only 250,864, against 251,000 in 1877 and 266,000 in 1876.

One thing seems certain from past experience and is confirmed by this report, that schools and missionary work are the shortest and surest road to Indian civilisation. The Government spent last year \$852,125 for educational purposes, and the religious societies \$66,759, making a total of \$418,885—considerably more than in the previous year. There are 366 schools with 12,222 children. There are 41,309 Indians who can read. The number of missionaries of different denominations at work, exclusive of teachers, is 266, and there are 219 church buildings. It is very difficult to overcome the deep-rooted dissatisfaction and prejudices of the hostile Indians against the whites; and they must be kept under military control, and at the same time be dealt with in an honourable manner that will convert them to better views. But other agents make favourable reports. The Rev. H. Swift, an Episcopal missionary at Cheyenne River (Dakota) Agency, reports that during six years spent among the Sioux he has witnessed a great change. "They were a wild, painted, armed, unfriendly, filthy, idle, dissolute, and heathen people. Now they dress properly, are cleanly, industrious, and have a desire to learn. Heathenism is no longer in the ascendant; but large congregations attend church services, and the number of professed Christians is increasing."

The Chinese.—The emigration from China (mostly from the province of Canton) began after the annexation of California and the

discovery of the gold mines in 1848. The total number of Chinese emigrants during the last thirty years is estimated at 270,000, of whom more than one-half have died or returned to their native land; the rest are scattered through the United States, mostly on the coast, but keep entirely aloof from assimilation with the Caucasian race. About 109,000 are now living in California (which has a total population of 670,000), and from 20,000 to 25,000 in the neighbouring States and Territories. At San Francisco they occupy a special quarter of the city, which presents all the occupations, amusements, and strange customs of Chinadom.

The Chinese are intelligent, industrious, frugal, and peaceful. They furnish few inmates of hospitals and prisons. They have done much to develop the foreign trade and the resources of the country, and it is doubtful whether the great Pacific Railroad could have been built without their aid. Although their highest ambition is to return to China with the gains of their industry, they leave the result of their labour behind, which is far more valuable than their earnings. The Surveyor-General of California estimates that they have increased the value of property in that State \$290,000,000 within ten years, and this property is held by white men. They have reclaimed a million acres of marsh lands, and raised their value from \$3 to \$100 per acre. This is a better showing than can be claimed by any equal number of "sand-lot hoodlums," as the white rabble of the Kearney stripe in San Francisco are called.

But, on the other hand, the Chinese bring with them also the vices and filth of heathenism, and are destitute of the ennobling influences of family life. Most of their imported women (who number only 7,000) are said to be prostitutes of the lowest grade. Moreover, by their ability to live on rice and to do as good work for lower wages they have aroused the envy and indignation of the labouring classes in the Pacific States. Politicians, irrespective of party, are always hungry for votes, and many of them care more for money and power than for principle and honour. The same spirit of exclusive native Americanism which twenty years ago, under the name of Know-nothingism, was turned against the Irish and German emigrants, was roused against the Mongolians, but now found its chief supporters among the Irish labourers, who suffer most from this competition. The whole Pacific coast resounded with the cry, "The heathen Chinese must go."

The anti-Mongolian crusade came to a crisis in the last session of Congress, which passed by a large majority the Chinese Exclusion Bill, forbidding under penalties any vessel from bringing hereafter to American shores, at one time, more than fifteen Chinamen,

whether as visitors or immigrants. This bill is not only contrary to the traditional policy of the country, which hospitably opens the door to voluntary emigrants from all parts of the world without distinction of race and colour, but it is also an open violation of articles five and six of the "Burlingame Treaty" of 1869, wherein the United States of America and the Emperor of China, recognising the inherent and inalienable right of voluntary expatriation, and the mutual advantage of free migration and emigration of their citizens from one country to the other, for purposes of curiosity, trade, or permanent residence, pledge to such emigrants the enjoyment of the same privileges, immunities, or exemptions in respect to travel and residence as are enjoyed by citizens or subjects of the most favoured nation.

The President, therefore, very properly vetoed the Bill, March 2nd, 1879, and the House of Representatives wisely refused to pass it over his veto. Thus the national honour was saved from disgrace, and the wisdom of the veto power confided in the Executive, which guards the right of individual conscience, has received a striking illustration by showing that the President with the veto may better represent the national sentiment than a congress of politicians attempting to outbid each other for a party advantage.

A wholesale immigration of heathen Mongolians for permanent residence might, indeed, endanger the Christian civilisation of America, and would justify a modification or abrogation of the treaty by mutual consent of the two Governments. But the experience of 1877 and 1878 does not justify such an apprehension, but the probability that the emigration from Asia will decrease rather than increase.

It is gratifying that the Christian sentiment of all denominations, as far as it has been manifested during the recent agitation in petitions and religious newspapers, has been strongly against the Bill of Congress and in favour of the President's veto. How could it be otherwise? The instincts of the Christian heart are always in favour of peace and good-will toward men. A law like the one proposed by Congress would have been a fatal blow to Christian missions among the Chinese now residing in America, and probably also in China itself, by provoking measures of retaliation. The only way to Christianise them is kind treatment.

The missionary efforts which have been made by various churches among the Chinese in the Pacific States are by no means discouraging, if we consider the widespread prejudice against them. There are flourishing Chinese mission schools in San Francisco and Oakland, numbering, it is said, over three thousand attendants. I had never more attentive listeners than when I addressed one of

them a year ago. A Presbyterian pastor at Oakland told me that he had in his large church for several years fifteen Chinese converts, who during all that time had led as consistent a Christian life as any equal number of American members. It is supposed that about one thousand Chinamen have been converted. Besides, two hundred Chinese youths are educated at the expense of their Government in various American institutions, and show remarkable aptitude for learning.

The providential design in the Chinese immigration seems to be the same as in the involuntary importation of the African slaves : it looks towards the extension of Christ's kingdom and the salvation of men. The conversion of Chinese immigrants, most of whom will return, is the entering wedge for the conversion of that immense empire, which numerically represents more than one-fourth of the population of the globe.

Conclusion.

Brethren, I have thus given you a series of hasty sketches of American Christianity. You may perhaps think that, from a natural feeling of affection and gratitude to the land of my adoption, and from an equally natural desire to encourage rather than to discourage such a festive assembly as this, I have unconsciously presented a rose-coloured view of my theme ; while my American friends may charge me with the opposite fault of giving prominence to certain evils which they regard merely as passing clouds on the clear American skies. It is impossible to please all. I have only expressed, *sine ira et studio*, as I did on former occasions in Berlin and elsewhere, my honest conviction, which is strengthened more and more as observation and experience advance.

God only knows whether and where we shall meet again. As long as Christendom is divided and as long as the sacred rights of conscience are assailed, there is work for the Evangelical Alliance and for such interdenominational and international meetings as this in the great capitals of the world. I beg you to remember that, whenever you desire it, American hospitality will give you as hearty a welcome as it did in the Conference of 1878, which will not be forgotten until we exchange our earthly memories for the eternal festivities of the church of all nations and tongues—one, universal, and triumphant, in heaven.

THE STATE OF PROTESTANTISM IN AUSTRIA-HUNGARY.

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THIS honoured Assembly will not forget that I have to speak of the religious life of churches and communities which have suffered very much ; to half of which, at least until quite recently, only half freedom was granted. Now, when the sun of a greater freedom is shining, though there may be much to gladden us, we feel that we are only at the beginning.

I.

The Evangelical Churches in Hungary.

In the east of the Empire, in the countries of the Hungarian Crown, according to the census of 1870, the Evangelical faith was professed by 3,144,505 persons (2,081,243 Reformed and 1,103,508 Lutheran)—that is, 20 per cent. of a population of 15,417,327. These churches enjoy much more independence (autonomy) than those in the western half. In Hungary, the Roman Catholic Church is indeed favoured by the State ; and a law regarding religious liberty, proposed by Franz Deak, and supported by public opinion, has not yet been passed. Still, the concession of equal rights, according to the 53rd Article of the law of 1868, is much more consistently carried out there than in Western Austria. Although this Article treats only of the mutual relations of Christian societies recognised by law, great freedom of sentiment prevails generally towards members of societies not so recognised, as well as towards evangelistic efforts. Next to the preserving of their independence, the efforts of Evangelical Christians in Hungary are directed first towards maintaining their old congregations and schools. Their self-denial in this respect, though somewhat fallen off, is still considerable ; and the yearly contributions of congregations, as well as legacies, remind us of the best periods of bygone centuries. With few exceptions, all Evangelical congregations support their own confessional schools, and seek to preserve their independence. This summer, when the Minister of Instruction made some demands regarding the inspection of schools which appeared to them incompatible with their rights, he found the representatives of both Evangelical Churches determined to hold fast by the traditional autonomy. The ardent desire in Hungary for self-government is most clearly seen in the Reformed Confession, which has been called, by way of distinction, the "Hungarian Religion," but also in the complete independence of

the five Reformed Superintendencies of the Hungarian countries. These five Superintendencies, however, are to be united into one ecclesiastical body, with a General Synod at the head. A General Convention of the representatives of all the Reformed Superintendencies has been summoned by Baron Vay to meet at Debreczin on the 10th of September, which will consult about the form and mode of this union, and the competency of the State inspection.

The work of the Hungarian Churches in the field of Home and Foreign Missions has hitherto been small, but shows signs of increasing. Both Churches, Reformed and Lutheran, help their *diaspora* (scattered members), and provide them with regular preaching. Croatia is a great diaspora field, where Reformed and Lutheran long much for help in their loneliness. Agram especially requires a powerful preacher.

Modern enmity to fundamental truth has wrought much evil in Hungary. The old writings containing the creed of the Reformed Churches,—the Second Helvetic Confession, and the Heidelberg Catechism,—and the old Confessions of the Lutherans have degenerated with many into mere historical documents. Many clergymen favour the vulgar rationalism and the tendencies of the Protestanten Verein, which has taken root even in Hungary, and tries to propagate its views by the press. Nevertheless, the Lord has His faithful ones. In both churches there are teachers and pastors who are decidedly believers, zealous and active; and their number is increasing.

Intercourse with believing men and churches abroad exerts the best influence on many Hungarian theologians.

As for the congregations (2,007 Reformed and 864 Lutheran), the Reformed keep closest to the old Reformed Confession. They love their places of worship, where the old Psalms of the Reformation time still sound; and they assemble not only on Sundays but on week-days for early worship. They love the "sweet Bible," as they often call it. The colporteurs of the Bible Society receive the heartiest welcome. The Lutheran Slovaks of Upper Hungary highly esteem the faith and pious customs of the fathers, and attend church regularly; still their Christianity is very much one of habit. Intemperance does much harm among them. In towns many fall into unbelief; some into a loose, immoral life.

Along with some lukewarm congregations there are others which show not only love for Sunday meetings, but a truer Christian life.

In Pesth, the Scottish Mission to the Jews and the British Bible Society contribute remarkably to the increase of Christian Evangelical life. Both of these Societies enjoy the favour of the poli-

tical authorities as well as of the Evangelical Churches. While the Bible Society spreads the Word of God far and wide by col-porteurs, the zeal of the Scottish Mission has formed a German Reformed congregation, in which two distinguished men—Pastor König and the Rev. Andrew Moody—labour with much success.

Thus the seed of God's Word does not fall on the soil of Hungary without producing fruit. Many, both Reformed and Lutheran, are Christians only in name; but the Lord has His little flock even here. And by means of His Word and His faithful instruments He will certainly add to it those whom He has ordained to salvation.

II.

The Evangelical Churches in Austria.

The Evangelical Christians in the western half of the monarchy—248,778 Lutherans (mostly Germans) and 118,461 Reformed (all Bohemians except 10,000), altogether 367,239 souls—form scarcely two per cent. of the population. Up to the year 1848 the life of the non-Catholics moved within the narrow boundaries of the Toleration Acts. It was a time of the most painful supervision on the part of the State and the paramount Romish Church. Not until the years 1848 and 1849 did Evangelical Christians begin to escape from this supervision. Indeed, not until the Imperial Patent of April 8, 1861, appeared and the Church Constitution of April 9 in the same year based on it, along with the more detailed State laws which followed, had the followers of the two Confessions received any security for that measure of freedom and justice which they now enjoy.

Both churches began eagerly to use this freedom. They sought to remove the outward signs of their former subjection; built spires and used bells, which they could not do before, &c. Much more important was the increase of spiritual work. The preaching of the Gospel had been confined to churches, schools, and churchyards; now it was extended to more remote parts of the parish, in the form of catechisings, Bible readings, or preachings. If, formerly, we had for the most part only the villages (in this respect we were true "pagani"), we now tried to gain ground in towns. Both churches sought to increase the number of congregations. In 1859 the Lutheran Church numbered 108 congregations; now there are 189. The Reformed Church had 64 congregations; now there are 76.

In recent years the Reformed Church has devoted much attention to the establishment of preaching stations among the Diaspora, especially in the towns which for the most part are

sunk in a dead formalism, or else infidelity. This activity is the more important, as the Romish Church and infidelity have strong positions in towns. In olden times the town population of Bohemia was, in all but three or four cities, quite Evangelical. Nowhere had the counter-Reformation had greater sweep than in the towns. Those towns whose inhabitants are chiefly native are, as a rule, up to this time sunk in Romanism or infidelity. It is incredible what is done in this connexion, and how infidelity reconciles itself to a Church which, when nothing else is possible, is satisfied with outward ceremonies—the *opus operatum*. Infidelity co-operates with this outward work, that in other things it may be the less interfered with. Among such a population, Evangelical work is difficult, but so much the more precious. The Reformed pastor Schubert, the pioneer of Evangelical work in Bohemia, was in this respect remarkably active. His parish extended over several (German) square miles, and he was supported in his blessed labours by two faithful vicars. One of them preached the Gospel among Germans, the other among Bohemians. Special thanks are due to the self-denial with which English, Scotch, and American friends support Reformed preachers. In twelve such stations, situated for the most part in towns, the Gospel is preached and the young are instructed in it by their help.

The Evangelicals have shown still greater activity in school work. They sought, with the dawn of greater freedom, to found schools—a work previously very difficult. The Lutheran Church in Austria had in 1859, 232 schools; ten years later, 269. The Reformed had in 1859, 65 schools; in 1869, 106. The Reformed Senior Janata, who was a man true to the faith, displayed unwearied activity in extending schools.

Along with the establishment of schools came that of seminaries for teachers, of which, in Western Austria, we had not one. There, too, congregations helped on the work. In Bielitz the Lutheran congregation erected, with foreign help, a normal school to supply the wants of German schools; in Ozaaslau the Reformed Church established a similar one to supply the Bohemian schools. Both institutions, especially the latter—financially much the weaker—required a yearly expenditure which, without the aid of the State and other benefactors—of the Gustav-Adolf Verein, of friends in Switzerland, England, Scotland, and elsewhere, could not have been met by the congregations. Further, Pastor Schubert erected an institution for the care of little children, which developed into a more advanced institution for the education of girls. It is the only one of the kind in Bohemia and Moravia. The manifold miseries of neglected and orphan children led others to establish asylums and orphanages. The Lutheran pastor L. Schwarz at Gallneukirchen founded an orphanage in his neighbourhood. A union of persons of both Confessions founded one in Vienna. The wife of Pastor Wehrenpfennig, at Goisern, in Upper Austria, deserves special mention for her zealous care for the young. Touched to the heart by the misery of the

forsaken children round about her, four of whom died in consequence of neglect in one year, she gathered them first in the pastor's house into an infant school. To this, before long, was added an industrial school for girls and a children's refuge, which were the more important as the Roman Catholics had introduced nuns with a view to paralyse this effort, and showed similar activity in their own fashion. This zealous lady carries on an institution of her own, though it is still burdened with debt.

After ten years of delightful progress our school work received a heavy blow which in Austria, where so much is made of the "Confessions," could scarcely have been expected. Modern Liberalism, with the view of withdrawing the school from the influence of the Romish clergy, and in its indifference, or rather enmity, to Christian truth, presented us with the public school, which was to be for every Confession and no Confession, but of which at last none, or only one, of them made use. We fully admit that in an intellectual and material point of view the school was improved. But Liberalism committed a great mistake, as far as we are concerned, in believing the only way to improve public schools was to have schools open to all, and to abolish "Confessional" schools. Neither the Romish nor the Evangelical Churches could favour this school system. Many of the bishops sharply attacked the new school law. But these attacks became weaker and weaker, and at last ceased. The bishops saw that the new order was not bad for Rome—might rather be turned to good account—and that the new school might, in practice, be entirely Roman Catholic. And it is so. As we are in Austria not quite two per cent. of the population, the Romish majority gives its own stamp to the school. Very seldom do the Evangelicals form a majority in villages. Hence Romish signs adorn the schools, Romish holidays close them. The Romish clergy consecrate the buildings, Romish teaching fills up the hour for religion, and, as formerly, not the Romish teacher only, but the Evangelical also, is required to pray according to Romish forms with Roman Catholic children, conduct them to mass, lead them in processions, and look after them, &c., &c. We understand why the Romish Church now keeps quiet. All the inhabitants, Evangelicals included, have now to do with some one of the public schools which must be erected everywhere. Although the Evangelicals may have an excellent school of their own, they are obliged, if they wish to preserve its Confessional character, to help to build and support the public school, which, as a rule, is entirely Romish. These new buildings, which thousands demand, have injured our schools. Ours are more than decimated; and with them the two Churches lose one of their most important missionary positions. Of 269 schools which she had in 1869, the Lutheran Church has lost 94. The

Reformed Church, out of 106, has lost 42. How heavy is the loss for a minority like us! The congregations do their best to maintain the remaining schools, and they return hearty thanks to all friends who aid them in so doing; to those in Switzerland, especially in Basle, and to the Geneva Committee; to the Gustav-Adolf Verein; to the friends in Germany, England, and Scotland; and to all who lend them a helping hand in maintaining the position which the faith of the fathers has gained for the children.

An active religious life began also in the Conventions, especially in those Seniorates and Superintendencies where the majority was composed of clergymen firm in the faith. Not only questions of constitution, but of discipline, of the sanctification of Sunday, of the worship of God, of the care of the poor, and of evangelisation, were eagerly discussed. The General Synods of both Confessions passed important resolutions regarding the sanctification of Sunday, and petitioned Government respecting it. The Reformed Synod addressed a call to the congregations. The last Bohemian Reformed Convention resolved on joining the International Union for the observance of Sunday. A former Convention of the same Superintendency also established a preachership for the Diaspora. The Lutheran Conventions displayed praiseworthy activity in the care of their congregations and schools. The Convention of the Upper Austrian Superintendency of the Augsburg Confession passed admirable resolutions regarding the co-operation of Presbyters in the advancement of Christian life.

Both churches require their clergy to preach the Word of God in harmony with the Church Confession. At the General Synod of 1877 the Reformed Church identified (with one dissentient voice) its creed with the Second Helvetic Confession and the Heidelberg Catechism; although the Lutheran Synod declined to make a more exact specification of its belief. All the clergy, indeed, are not firmly attached to the Apostolic faith; and many are influenced by the wisdom of this world and the perversity of the flesh. Yet both churches have pastors over whom all who love Christ and His word must rejoice. They perform their duty with faithfulness and zeal, preaching, ruling, and guiding the congregations; and in the different departments of the Home Mission they show the greatest activity in caring for the scattered, maintaining schools, caring for the sick as well as neglected and orphan children, and publishing popular Christian books. Evangelical literature has lately received a great impulse. The Bohemian Reformed Church takes the lead in this respect; the Germans being supplied with almost all they require from Germany. Church journals, books, and tracts appear in sufficient numbers. We can easily classify our church journals into

orthodox, wavering, and infidel. The greatest number of subscribers to newspapers is furnished by our peasantry; and here, too, the Bohemian takes the lead, putting down his name for five orthodox journals. Among our Superintendents and Seniors we have able men, zealous in the care of their congregations and schools.

The "Comenius Verein," a Union for publishing popular works, the first and only Evangelical Union of the kind in Austria, has issued 100 books and tracts, in all more than 400,000 copies; among them a splendid edition of the New Testament of the Bohemian Brethren. The *Pritel ditek* ("Children's Friend"), an illustrated Sunday-school paper in Bohemian, appears in an edition of 2,000 copies, many of which find their way to America. An illustrated family journal, *Ceská rodina* (the "Bohemian Family"), has a large circle of readers. The "Evangelical Society," through its organ, *Zpravy evangelické* ("Evangelical News"), seeks to encourage works of Christian love, to increase the knowledge of God's word, and to extend the kingdom of God. The field is that of Home and Foreign Missions, which it furthers according to its ability, at present but small.

A few weeks ago it celebrated its anniversary at Prague. It was able on that occasion to give sixty-seven florins to the Basle Missionary Society. In Senior J. L. Szalatnay and Pastor C. Dusek we have champions of the autonomy of the Reformed Church; in Pastor J. Szalatnay, a zealous friend of our Confessional School, &c. The Moravian Pastors, Seniors Nespor, Karafiat, and Sebesta have distinguished themselves as pastors and as authors. In the Lutheran Church are Pastor Lany, the founder of the Bohemian-Lutheran journal, *Evangelický Cirkevník*, who now, as Senior, discharges his office with faithfulness and ability, as is clearly seen from the fact that, as Senior, he has founded two new schools in his parish. This is the only place where such a thing has, in these unfavourable times, been possible.

The "Union for Home Missions in Upper Austria," supported by the believing pastors of this Lutheran Superintendency, is distinguished for its Christian zeal. This Union displays a remarkable activity in the circulation of Christian books, in caring for orphans and the sick, in concern for the sanctification of Sunday, and in publishing for the Union a special journal for the promotion of faith and holiness. I cannot mention all the faithful workers; but I shall assert that both attendance in our present Vienna Faculty (formerly unbelief was stronger in it than faith), which has in Dr. Böhl an exceedingly efficient teacher of Reformed Theology, and also attendance in distinguished Faculties abroad, and intercourse with believing Professors, and congregations and churches of other lands that are earnest in faith, have contributed greatly to increase the number of able ministers among us. Foremost among all, Basle, with the late Pastor Legrand at its head, took an interest in our students, and enabled them to study here, by receiving them into the Seminary. Through the generosity of the friends in Scotland, others were able to finish their studies in Edinburgh, and thus become personally acquainted with the lively Evangelical life of Scottish families (I lay particular stress on this), and of the Scottish Churches. Intercourse with the believing, highly-gifted Kohlbrügge, and his model congregation at Elberfeld, has exercised a no less blessed influence on many of our theologians. Individual members of the German Faculties have also unmistakably influenced our preachers. Even America has helped with word and deed. The writings of English and American theologians are carefully perused by some of our clergymen, and the "Systematic Theology" of the late Dr. Hodge adorns the library of more than

one Reformed Bohemian country pastor. We heartily thank the Lord for these ties. Preachers of this kind we count among our best workers, and we can only wish from our hearts that these blessed ties may continue.

As regards the spiritual life of our people, much is still wanting. There is among them much worldly laxity. On a Sunday forenoon our hearts rejoice to see how numerous the people, especially in the country, flock to church; if we speak to them about religious things, we admire their reverence for God's word; a family without a Bible, hymn-book, and catechism is scarcely found among us, and other edifying writings are found with most members. But in their daily life these people often forget their calling, and fall in with the world and its ways.

Luxury, intemperance, and other sins of the flesh have increased in several congregations. The struggle with this evil has, in many cases, shown no result as yet. Vigorous church discipline does not exist in most congregations, and when introduced meets very decided opposition. Mixed marriages are rare in the country; in towns they form sometimes the majority of marriages. Divorce is exceedingly rare. More Roman Catholics go over to one of our churches than *vice versa*. Most conversions from the Romish Church have taken place since 1871, in the Bohemian Reformed Superintendency, that district gaining on an average 249 yearly. Unfortunately, a yearly average of 111 has left the Reformed Church. Marriage is the usual cause of such changes, but it has also often given the first impulse towards entering the Evangelical Church. All the congregations try to strengthen their congregational life, and to secure that God's word shall be preached every Sunday. Many, too, show remarkable self-denial in the instruction of the young. The two Vienna congregations have provided, at great cost, at several stations in the capital, for the religious instruction of children. Important service is rendered to the poor and the sick. The two Vienna congregations, and the wealthier town ones generally, deserve special mention for their care of the sick. Donations and legacies are of more frequent occurrence in town congregations, which have more wealthy members. In 1878 the Vienna Orphanage received in donations, 6,300 gulden; in legacies, 10,400 gulden. All the Superintendencies, as well as individual congregations, have institutions for the widows and orphans of pastors and teachers. Here, too, the donations of the Vienna congregations are largest. Country congregations often struggle with poverty, and in general both Churches are poor, the greater number being unable to provide a sufficient maintenance for pastors and teachers. They are, therefore, especially thankful for the support which the

State grants every year to both churches — a total of 75,000 gulden (45,000 to the Lutherans, and 30,000 to the Reformed). Still, there are only a few country pastors whose yearly income amounts to 800 gulden. The funds for the widows and orphans of clergymen and teachers require to be much increased. These deficiencies, as well as the insufficient support of retired pastors, led the Central Committee of the Gustav-Adolf Verein to appoint collections for both churches, to be continued till 1881 ; and the sum then accumulated will be divided on the hundredth anniversary of toleration in Austria. The Evangelicals in Austria also took part in these collections. Up to the present time there has been received for this Jubilee Fund, in Austria, 12,000 gulden ; from abroad, 8,000 gulden ; altogether, 20,000 gulden. The King of Sweden, in the spirit of the great king whose name the Verein bears, has ordered that a collection for this fund be made through the whole of his kingdom.

If we are specially grateful to the Gustav-Adolf Verein for originating and carrying on this collection, we are no less indebted to the same beneficent Society for other charities. None of the poor congregations are left unaided by it. Many undertakings could not have been begun or carried out without its help, and many a school would have gone down had not the Verein supplemented the help received from the foundations of Prince von Schönburg, Baron von Linsberg, and others. Called into existence by the needs of a Bohemian congregation, it still goes on giving and helping. It gives about 100,000 marks yearly to Austria. No society, therefore, is so widely spread or so popular as this is in Austria, where it numbers twelve branch unions, and 300 places where the union meets ; the yearly collections amounting to about 16,000 gulden.

I cannot close my report without calling to mind the active work of evangelisation which has been carried on for several years in Austria by foreign societies and friends of the Gospel. I first mention the British and Foreign Bible Society, which has displayed a blessed activity since 1864. From 1864 to 1878 it distributed more than 2,000,000 copies of the Holy Scriptures or separate portions, in the different languages of our great Empire. It has, indeed, still to contend with many difficulties, arising partly from apathy and the antipathy to God's word, partly also from the character of our laws, according to which the free colportage of printed books is not allowed. Lately, the General Synod of the Helvetic Confession addressed a petition to the Ministry regarding Bible-colportage. It is much to be wished that the hindrances to the circulation of the Book of books in Austria may be removed ; and we may hope that this will take place the sooner, because in Hungary Bible-colportage is fully permitted. In the face of these difficulties, the Bible Society in Austria has not worked in vain ;

but has faithfully aided in the spread of the Gospel, and has awakened in many souls a desire after higher and eternal things. Since 1878 there have also been the operations of the London Tract Society.

Let us also bear in mind the work for the conversion of the Jews and for the spread of the Gospel generally. Although the results among Jews are limited, the faithful missionaries, in their intercourse with Christians of all Confessions, have unmistakably contributed to the quickening of a Christian spirit and the advancement of sound knowledge. They have learned to know us and the needs of our church on the spot; they have won sympathy for us in their own land, and, in spite of much opposition, have contributed to the setting up and maintaining of much Evangelical work among us. For this we thank them heartily. In some places the Moravian Brethren have gathered small congregations, in which they maintain their admirable discipline. Their orphanage in Bohemian Rothwasser, the first, and, till now, the only Evangelical one of the kind in Bohemia, has been a place of rescue to many a neglected and orphan child. The work in Vienna is specially connected with the name of Ed. Millard, the head of the depot of the British Bible Society there. The zeal of the preachers of the Jewish Mission in Vienna has also not been without an abiding influence.

Very recently the activity which exists outside the Evangelical Church has met with many hindrances, partly from the present character of our legislation. We hope that these with other restraints will be removed, as many others have been during the past twenty years. It would be to shut our eyes wilfully if we did not recognise the great progress which has lately taken place in the freedom of the Evangelical faith, and in the exercise of this freedom and the activity of Evangelical life in Austria.

When Procopius the Great took leave of the Council of Basle, he named, as the chief corruption of the church, the culpable neglect of the preaching of God's word. The Apostle Paul, moreover, writes to the Thessalonians, "Brethren, pray for us, that the word of the Lord may have free course." May the Lord, above all, give and preserve this free course of His word in fullest measure to His own in Austria! May He grant them men who shall preach this word in its power, in season and out of season; and to those who hear may He give hearts in which it will bring forth fruit a hundredfold! May the Centenary of Toleration in Austria, to be held in the year 1881, be in this respect a year of joy and thankfulness! The goodness of the Lord endureth for ever. He abideth faithful and will not forsake the work of His own hands.

THE STATE OF RELIGION IN SCANDINAVIA.

By Dr. von Scheele, Professor at the University of Upsala.

DEAR AND MUCH-HONOURED FRIENDS,—How shall I in a short sketch describe the character of the Scandinavian people, so little known to most here present? I know no better way than by reminding you both of nature's aspect in those northern lands, and of the ancient northern religion. Every one knows something of the peculiar deep quiet of our valleys, of our forests, and inland lakes; something also of the earnest longings for the "other light" in the religious intuitions of the people of the north. Everywhere nations have taken form from the peculiarities of the land they inhabit, and also the natural religion of a people has always been the strongest expression of its original character. *Inward and upward* goes the mind of the northern people; scarcely *outward*.

From this natural character of the Scandinavians it is evident why the Lutheran Reformation found in this soil ready entrance, and, I believe, struck its deepest roots. Hence, also, so little is heard elsewhere of this people. Nor should they be blamed if they consider it the good part granted to them to sit quiet, like Mary, at the feet of Jesus. It is theirs, on the other hand, to acknowledge the great world-reforming work given to the great nations of Europe and America.

I begin with Sweden, my own country. Great political changes have occurred in the Swedish Parliament during 1865-1866, in consequence of which, instead of four estates, of which the clerical was one, there are two chambers, whose members, without distinction, are of the people's immediate choice. These changes have powerfully affected the Church. The Synod, consisting of thirty clergymen and thirty laymen, is now the representative body. The right of ecclesiastical legislation remains, as before, with the King and Parliament; but not only is the Synod entitled to make any motion with regard to ecclesiastical affairs, it has also an absolute veto on any law concerning the church. Every five years it is regularly convoked, and at other times at the king's pleasure. As to the way in which this Synod, which as yet has met only three times, has conducted its business, and as to the results of its labours, we have hardly more than one opinion. Attachment to things as they are, which is a general characteristic of our people, has not failed to appear; it has shown itself amongst the laity no less than the clergy. Yet there has been a true perception of the wants of the time; and the same thing may be said of the Government, and, in most cases, of the members of Parliament. The

former has always known, in Church matters, how to combine progress with prudence, and only in rare instances an ill-judged impulse of liberalism seems to have obscured the otherwise just perceptions of the latter. This year, a law brought forward by the highest tribunal and approved by the King, the Synod, and the Upper House, which was intended to increase the power of congregations in the appointment of pastors, did not pass the Lower House, because it fell short of the measure of liberty desired by it. Yet in most instances there has been a beautiful harmony between all parties, in consequence of which many laws have been passed fitted to promote a freer church life. So perfect is our religious liberty, that any Swede has but to declare himself of a particular Confession in order to enjoy every civil right. For such as, although rejecting the ordinances or even the teaching of the church, yet will not formally separate from it, the arrangement of obligatory civil marriage has been proposed, and is likely to be introduced; just as optional civil marriage has been legally granted, some years ago, to actual Dissenters and Jews.

The tolerance which is met with in later Swedish legislation is also found in connection with church government. There has long been at Upsala a Professor of theology, who is respected on moral and religious grounds, no less than for his learning. This professor has orally and in published works denied, on ethical grounds, the Lutheran view of justification as a Divine *actus forensis* previous and necessary to sanctification; and (although fully upholding a personal, ever-living Saviour) has even assailed the common doctrine of *satisfactio ricaria*, in the sense of the Saviour's suffering our punishment on the cross, and this without a doubt being expressed whether he could retain his position as teacher of the future pastors of our church.

Another movement, still more free and extensive, has been set a-going of late by P. P. Waldenström, chief theological teacher in the Gymnasium at Gefle. In the beginning of this century a religious revival, which made itself felt nearly all over Europe, took place also in Sweden.

After the death of Rosenius, Waldenström became the leader of the hyper-evangelical party by editing the *Pietist*, and still more by travelling over the country, preaching with overpowering eloquence the unconditional grace of God, and distributing countless tracts of the same purport. Just as by our good works we can add nothing to the mercy of Immanuel, so we cannot by evil deeds make Him other than He is; for He is nothing but grace and goodness. At the beginning of his career Waldenström fully held with Rosenius and the whole Christian Church that, if the grace and goodness of God was open to man, it was by the merit of the redeeming death of Christ; but this he has decidedly denied since 1872. He teaches that the reconciliation necessary for salvation

is not a reconciliation of God which enabled Him to look again with pleasure on man's fallen race, but only as a reconciliation of men, enabling us to look up again to God with childlike confidence the restoration of which Christ, in an ineffable manner. God, he says, was never angry with the sinner, only with sin; and as His wrath against sin was unchangeable, so His love to the children of men was the same before and after the regeneration of each, as before and after the fall of the whole race.

The great importance of these new dogmas is, for want of theological insight, no doubt scarcely understood by most of Waldenström's friends, who are captivated and edified by the power and simplicity of his preaching, and the intense joy and assurance with which he speaks of our gracious Father in heaven. And it must be confessed that this highly-gifted man deserves some thanks, especially with reference to the first article of the Apostles' Creed, inasmuch as he has always shown that in God we have a Father who loves us, and who has manifested this love by giving His Son as our Saviour. But much to be regretted is the polemical, often contradictory, yet most confident, way in which he gives his speculations to the people. And even more to be regretted are the violations of the Church's existing order, which he practises and encourages in his followers. Thus they have celebrated the Lord's Supper with a freedom of form unheard of in our church, as a sort of love-feast merely amongst themselves; losing thus the specific sacramental character, and turning the Lord's institution into a merely human practice; whereby much offence has been given. For such violation of church order Waldenström has, indeed, in all instances been sentenced to official reproof; but his departure from the doctrine of the church, whose ordained minister he still is, has until now been visited only by the admonition of his consistory "to avoid, for the future, the errors with which he had been chargeable in proclaiming the word of God."

These controversies have brought about a change in the state of things that existed after 1856, according to which the direction of the various branches of voluntary Christian activity was, without opposition, committed to the so-called Protestant "Vaterlands Stiftung." * This institution having at heart the Lutheran teaching and the established order of the Church, could no longer receive Waldenström as a fellow-worker. On this, various new societies arose, both for Home and Foreign Missions; which, though they have not placed themselves in open opposition to the "Fatherland Institution," yet have established themselves on a much broader basis. Evangelical colporteurs of the most varied doctrinal views go over the whole land. In addition, both Methodists and Baptists have much increased. The former have lately brought about more of mutual friendliness by declaring that they will consider none as of their membership who do not belong to a Methodist community formed in accordance with the law regarding Dissenters; but the latter (with the exception of one small Baptist congregation), instead of availing themselves of the right to form communities of their own, unhappily continue within the Lutheran Established Church.

* Institution for the Fatherland.

Especially worthy of notice is the increasing number of meeting-houses, built by single persons or Mission Societies. Some have thought they saw in these the *nucleus* of a future Free Church in Sweden. I doubt whether such a Church will arise in our time: first, because the various elements from which it would grow are wanting in the indispensable unity of faith; secondly, because the Church of the State—i.e., of the people—is not becoming more torpid, but rather is full of fresh life. As regards the first, I appeal to the proofs from Church history, which the Evangelical Alliance also has recognised by words and deeds; and, thank God, on the second point I appeal to the many signs of life within the church at present—a life gaining both in extension and intensity.

Of late a Mission has been founded by the Established Church, in which the old Swedish Mission, with the exception of that amongst the Laplanders, has for the most part been merged. The missionaries work in India and Zululand. Missions for sailors have also been set on foot in various places.

A new catechism, or rather an improvement of the old one, the work of our eminent Archbishop A. N. Sundberg, and the worthy Bishop E. G. Bring, has been introduced with general approbation. A revision of the Church hymn-book and also of the ritual for public worship has, on orthodox Christian grounds, been desired by the Synod. A revised translation of Holy Scripture, the joint work of the honoured C. A. Torén,* and several others, is approaching completion. As a commentary on Scripture, we have, for the educated classes, the excellent work of the lately deceased H. M. Melin,† known also by his "Life of Jesus," directed against Strauss; as a commentary for the people, there is the widely-used work of the venerable missionary P. Fjellstedt. Good dogmatical works by Bishop C. O. Björling and Probst S. L. Bring have lately appeared. The very thorough works on Church history of a Reuterdahl and an Anjon have been followed by able synoptic sketches of Swedish and general ecclesiastical history, by Professor A. Cornelius. A theological journal, started in 1860 by the present Bishop A. F. Beckman, is edited by Professor M. Johansson, in a spirit friendly both to the people and the church. Acting on the advice of the former Minister for Ecclesiastical affairs, F. F. Carlson, Parliament has, with great liberality, provided several new theological chairs in the University of Upsala (there being nearly 400 students of theology, out of 1,400 in all), and has otherwise done much for Christian education.

Almost everywhere the word of God is preached purely and faithfully, with more and more spirit and power; and, as of old, the people in most places love to congregate on Sundays around the pastors. Thanks be to God, there are yet many such true "shepherds"—a beautiful name which we give our ministers.

Yet although the work is carried on, under God's blessing, by many, I confess with sorrow that things are not as they ought to be. There is, indeed, a general hunger and thirst after the word

* Professor at Upsala.

† Professor at Lund.

of God ; yet often only to hear, to have a passing enjoyment of the word, rather than to receive it within the soul. Of merely outward Christianity we have too much, within and without the Church ; and infidelity makes itself more and more heard with its pretension of introducing a Christianity purer and in keeping with the times. And even those from whom one would expect most are often far from showing the right love of truth and love of man. 'Although it is still a general Swedish habit to return thanks before and after meals, yet in many houses family worship is neglected, and, in consequence, the bond of union between the members of a family, as between the members of a congregation, is much weakened. Divorce is no longer an unheard-of thing. Servants often leave their employers for no other reason than love of change. People still lead a comparatively pure life ; yet in the larger towns there are many illegitimate births, and in country parishes there is the terrible evil of betrothed persons coming together before marriage. Yes, these are great evils, and we must acknowledge that God has been long-suffering towards us, inasmuch as we have deserved far greater chastisement. May His mercy lead many to repentance ! I trust the very dissensions among us will humble and chastise us, that the corn may be more and more sifted and the chaff separated from the wheat.

Turning to the sister Church in Norway, the almost patriarchal state of things which formerly prevailed everywhere in the North has been better preserved there than in Sweden, yet, generally speaking, the ecclesiastical development has in both countries assumed the same form. The King is *summus episcopus* of both Churches. In Norway, too, there have been great spiritual movements within the last few years, which indeed have resulted in divisions and controversy, yet have been productive of a marked religious revival.

When the new Synod assembled for the first time in 1868, we met with joy many Norwegian brethren who had come to witness the new institution. Several of these returned home with the impression that it was just such a body their Church required. It was moved in the Storting (the Norwegian parliament) that it should make a grant for the convocation of a general synod. But the Storting, throwing out this motion, free conferences were held all over the land, and several changes in the Church constitution were declared to be not only desirable, but absolutely needful. However, one of the most eminent early promoters of this movement, the present Professor of theology, F. W. Bugge, soon found it easier to kindle the fire than to keep it within bounds : he saw how the mere question of the Church's constitution threatened to swallow up true

religious interests. But when he began urgently to remind his countrymen that they were not only Christians, but Lutheran Christians, and when he exhorted them not to undervalue their precious heritage in the Church's confession and her order, he was looked upon by many as an enemy of religious progress, and all the more so that he freely testified of the glory of the national Church.

Besides these divisions within the national Church, there is a small, recently formed free Church, or rather, a few free Church congregations, which were joined for a time by the truth-loving J. S. Munch, who has since returned to the mother Church. With some of these free communities, as indeed with many true Christians, the ideas of that Swedish party found acceptance whose banner bears the inscription, "Come, just as thou art." Moreover, in Norway, as well as Sweden, Methodists and Baptists have greatly increased in number and importance; and the Plymouth brethren (we have the thing, though not the name), are appearing more openly. Perhaps all these may in a sense exercise a salutary influence on the revival of which Hauge was the instrument, which being strongly legal, is in great danger of one-sidedness; but I do not believe that Norway is a fruitful soil for any of these denominations, for the Norwegians have, along with a strong love of liberty, a decided leaning not only to the Lutheran form of Christianity, but to the State Church, under the shadow of which they have become such a free and happy people.

This union of true conservatism and true liberalism, which has always been the best security for the continuance of a God-given quiet happiness, is found both among the common people and the highest ecclesiastical authorities. As an example of the spirit actuating the Church-rulers, we may refer to the resolution passed at a meeting of bishops convoked last year by order of Government; namely, to issue an exhortation to the pastors that they should accept as co-workers all lay preachers who expressed their willingness to place themselves under the direction of pastors; and to inquire of them and the congregations whether any change in the form of absolution was desirable. As regards this last point, the Theological Faculty proposed a thorough change, with a view to guard the right of the individual no less than that of the community.

Let me add a few words on the foreign missions of Norway. In this work Norway has linked herself partly to Sweden, partly to Denmark. In Norway there is not a mission of the established Church; yet its private societies, which rightly consider themselves free organs of the national Church, have not shown less vitality

than our societies. There is a Norwegian mission in South Africa, connected with a younger Swedish mission to the Zulus; and Norwegian missionaries work with much blessing in Madagascar. Norway also, having a larger merchant navy, has done more than Sweden for missions to seamen in foreign ports. Most noteworthy of all is the Norwegian - Danish mission to the Santhals in India. A Norwegian missionary, L. Skrefsrud, and a Dane, H. P. Børresen, have formed several Christian congregations amongst this much degraded people, which after the first six years counted no fewer than 600 to 700 communicants.

The Danish nation, richly gifted, and uniting within itself the continental with the northern element, seems to have received a commission to be, not only a geographical, but also a spiritual bridge between the "isles" of which Isaiah speaks (xlii. 4), and the more central abodes of European culture. Especially since the marked influence of Kirkegaard the religious life of Denmark has become more free than in the two sister countries; many of the outer forms of Christian life have fallen away—which certainly lessens the danger of hypocrisy, but weakens also the protecting bulwarks of that life itself.

No great outward changes have taken place in the Danish Church of late. There are unmistakeable signs of a true Christianity bearing fruit. As regards foreign missions, the most important has already been named, that in Santhalistan; but Danish missionaries also work among the Tamuls. And in Denmark, no less than Northern Scandinavia, a seaman's mission has been set up with hearty sympathy on the part of the people. But it is in home work that most has been done evincing Christian zeal.

At Copenhagen and elsewhere there are a number of churches built or restored chiefly by voluntary contributions. An excellent supplement to the old Church hymn-book, although for its introduction into a congregation a majority of two-thirds of the voters is required, has been introduced in many places, and more than a hundred thousand copies have been sold. The good work of "deaconesses" is making progress, the Rev. H. Stein having laboured to commend it, and an increasing number of women have devoted themselves to this labour of love. Money has been flowing in, and the society has opened a church of its own at Copenhagen. Asylums have been opened for fallen women, and for such as are in special danger of falling. Above all, we may mention the St. Stephanus society, founded chiefly by the pastors of Jutland; the chief object of which is to set in motion all voluntary powers throughout the land, and to organise them so as to meet the requirements of the times. The ministers of the Church

have called on all Christians to discharge along with them the duties of the universal Christian priesthood. Fresh works of love are undertaken by this Society, as its membership always increases. In this manner the important work of Sunday-schools has come under the direction of experienced teachers, and into organic connection with the religious teaching in the national schools.

Of the many questions concerning the Church, although pressing political affairs have hitherto thrown them into the background, I may mention that, though without success, a motion has been made in parliament for the regulation of schools, by placing them under government inspectors instead of direct Church supervision as hitherto. It seems to me that Sweden in this has set a good example, by placing schools under the joint supervision of such inspectors and the clergy, so that both temporal and spiritual interests are provided for. Another question, much discussed in Denmark, which also has been happily solved in Sweden, concerns the Church lectionary. Many strongly recommend the two new Swedish series, which closely follow the old lectionary. A third question peculiar to the Danish Church is self-communion in the case of pastors. Now, much as we respect the desire for this, inasmuch as many a pastor could otherwise but rarely join in the sacrament, yet, on the other hand, it has been earnestly remarked how little it befits a Protestant minister, and how little he must desire to be in so different a position from the congregation, with respect to the sacrament.

Of foreign Protestant churches, with the exception of the Reformed (Calvinistic) Church, only the Methodists have formed communities recognised by law. Yet of late the followers of Irving have considerably increased, and those of Swedenborg a little; but, I am informed, the Baptists are diminishing—the reverse of what is the case in Sweden and Norway. Happily much more—and we may state it thankfully—is the falling off among the falsely so-called “Christian” Socialists, who made a great stir, until their chief man absconded to America with the funds. There is another party of some prominence, although its importance has diminished: that founded by Grundtvig. The reason of its decline is twofold: first, Grundtvig himself had brought religion into far too close connection with nationality, which latter, preponderating more and more, introduced much that was foreign to religion, making pious people distrustful of the whole; and secondly, the learned Caspari, by his researches, has made it clear how little truth there is in Grundtvig's supposition that the Apostle's Creed is a rule of faith, handed down *verbatim* from the Lord Himself.

This strange notion of Grundtvig and his followers sprang from

the attempt to find at all hazards a protection from the arbitrary interpretation of Scripture by the rationalistic school, which yet, obviously, could not be met in this desperate way. Several highly gifted Rationalists have risen of late in Denmark, but rationalism has not many followers.

Several theological works have lately appeared, gaining not only a wide reputation, but likely to exert a lasting influence. Indeed, intellectually, Denmark has always been a power of the first order, and in theology, no other Dane, no other Scandinavian, has surpassed Martensen, the present Bishop of Seeland. The first part of his "Christian Ethics," published in 1871, proved how the author, who was already well known by his work on dogmatics, had grown in positive evangelical earnestness, showing at the same time an uncommon mastery of human learning; but the second part of this work, published last year, have crowned the whole. Here we have a man who has few equals in the learning of our day, who knows how to estimate it at its proper value, and yet can powerfully show its defects. The rationalists have naturally taken offence at these straightforward statements of a believer. The author's conservative views of politics has also met with strong opposition. Thus Bishop Monrad—known by his beautiful little work, "From the World of Prayer," published in several editions, and also in German—stood up energetically for modern liberalism. Further is to be noticed the excellent work on "The Present and Future of Protestant Church Life," by the well known Clausen (chief of the theological faculty at Copenhagen), partly compiled from his papers after his death. Clausen was of the liberal school, both in Church matters and politics. After him, and after two other deceased teachers, the gifted Church historian, Hammerich, and C. E. Scharling, who occupied himself with isagogic science, and whose son Henrik, by his work "Humanity and Christianity," made the name known beyond Scandinavia, new men have arisen at the university who promise to promote orthodoxy within it. These new teachers already have produced able works, of which we may name Fr. Nielsen's "Catholicism of the Nineteenth Century," and P. Madsen's "Spiritual Priesthood of Christians." And not only from the university professors, but also from the parish clergy we have many valuable works. I may cite the "Life of our Lord, as presented in the Gospel of St. Matthew," by A. Andersen; also the "Season of Trinity," by E. Glahn. There are two theological periodicals: the "Journal of Foreign Theological Literature," which, having been started a generation ago by Clausen, was continued by the Cathedral Provost Gyde; and the "Theological Journal," edited by Dr. Kalkar, who spoke regarding Scandinavia at the last General Conference of the Alliance. There is also, as in the two sister countries, an increasing number of religious papers and devotional books of various schools of thought.

Already the time allotted me for a sketch of religious life in Scandinavia has expired. Let me express in conclusion my conviction that now, as of old, religion is the basis of national life in Scandinavia. And if in these times there are many shoots of the old northern Tree of Life that must be called "water shoots," yet they always bear testimony of inner power and vitality, leading us to hope that, on the whole, when the wise hand of the gardener shall have cut away the useless and hurtful, there will be a blessed

future for our Church. I do not think that there will be an end to diverse views of Christianity, the rather that I consider such the necessary outcome of its history and development ; but this is my joyful hope that, by the grace of God, we shall, though differing in views, reach *that* unity of which our Lord and Saviour speaks when, as High Priest, He prays to the Father in heaven : *I in them and Thou in me, that they may be made perfect in one ; that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me.*

Evening Meeting

In the Great Hall of the Vereinshaus, Monday, September 1st.

THE CONNEXION BETWEEN BASLE AND THE ENGLISH REFORMATION.

By the Rev. John Stoughton, D.D.

THERE was a notable ecclesiastical gathering held in Basle four hundred and fifty years ago, which in some respects resembled the present. Christendom was divided then as now, not to the same extent perhaps, but certainly divisions were very numerous. After long repression the spirit of religious inquiry was breaking out; reformers before the Reformation were making their appearance, and the question ever coming to the front in all theological controversy was, Where lies the ultimate authority for religious beliefs? in Popes, in Councils, or in the Word of God? This Conference meets in times of somewhat similar, but of still deeper and wider agitation, when to the question, Is the Church or the Bible the final test of truth?, is added another, Shall Reason or Revelation be our guide as to the highest of all subjects? As then, so now, union is the object contemplated—the healing of divisions, the pacification of the strife of tongues.

Between the famous Council of Basle, however, and the Conference now assembled there is a vast difference. We now regard union under a different aspect from that in which it was regarded by those ancient fathers. They aimed at uniformity; at a precise, definitely expressed agreement of opinion in reference to theological and ecclesiastical points; and, intending to make their decisions conclusive, they were prepared to force their decrees on Christendom without showing mercy to any recalcitrant brother. We distinguish between unity and uniformity; holding, after the experience of ages, that the latter is impossible; maintaining on Scriptural grounds that the former is the true ideal of Christian life, and that minor differences as to theological belief and ecclesiastical government are quite compatible with a hearty, loving, and sympathetic fellowship throughout the family of the redeemed. Nor do we seek

to attain our end by authoritative determinations binding the consciences of our brethren, but by brotherly counsel and the inspiration of mutual candour, forbearance, and charity.

The gathering of the friends of the Evangelical Alliance is in outward appearance very dissimilar to the pomp and display when Cardinal Julian sat as president in the cathedral by the side of the altar, and when Mass was celebrated with theatrical effect, and ambassadors represented their respective courts in almost royal state, and monastic orders in their distinctive dresses paced up the aisles, and the townspeople went out in crowds to meet the Hussites, or looked down upon them from their windows with critical curiosity as they marched in over snowy roads and in rough weather, three hundred in number, their eyes burning with determination and courage, led on by Procopius Razius, surnamed the Great, whom bystanders pointed at, saying, "There he goes who has so often put to flight the armies of the faithful, who has taken so many towns and slain so many thousands." We of this Conference are not looking for the arrival of any Emperor Sigismund amidst a blare of trumpets and a ringing of bells, and no such scene can occur as when the Burgomaster of Basle approached to offer the customary compliment, and was immediately interrupted by the question, "Who are these knights in cuirasses?" "They are the canons of Basle, may it please your Highness." "I do not see any canons," he rejoined, knitting his brows; "if these men are really ecclesiastics, they had better at once return into the town, and put on their proper clothes."

It is very natural that we should think of that old council to-day, and compare and contrast it with our own less pretentious assembly. But there are other associations to which I wish now to call your kind attention.

Basle and England were closely connected at the period of the Reformation, and this I venture to point out in the observations I have now to offer.

I.

Basle was the home of certain distinguished persons whose visits to England history has carefully recorded. I first mention

Hans Holbein, whose drawings are treasured up in the museum of this city amongst its most precious art treasures, who lived here from 1520 to 1526, from this last date, with two intervals, resided also in England, patronised by royalty, and painting pictures, which adorn our palaces, which are studied with admiration, and which are copied with reverent fidelity. Erasmus, too, whose shadow—as I remember seeing his image in life-like

sculpture at Rotterdam—always haunts me here; his quick, piercing eye, as he reads a Greek classic, seeming to meet one's gaze on the terrace of the Minster, or on the banks of the Rhine. Here it was, as you heard last night, that he prepared his edition of the Greek Testament, based chiefly upon the MSS. which he found in the library of your university. That great Coryphæus of the literary band at the same era is further familiar to us as the friend of Dean Colet and Sir Thomas More. How graphically he has portrayed in his Dialogues some of the English superstitions of the period! How faithfully he delineates in his epistles some of the scenes and usages of English life! Moreover, the influence of Erasmus during his visits to our forefathers was very great. Not by stimulating what may be called spiritual and evangelical sympathies, not in the way of strengthening Protestant faith in its positive form, not through inspiring heroic fortitude amidst persecution (in these respects he was most defective), but as a master of Greek learning, as a student of Holy Writ, as a Biblical critic, and as the author of a Paraphrase which met the English taste, stimulated the English religious mind, and helped on the English Reformation in its more intellectual aspects.

Other names connected with Basle and England also occur. Simon Grynæus was an inhabitant of this city. After being associated with Melancthon at the Diet of Worms, he here carried on the work of the Reformation. Like Erasmus, he visited England, and has left, in a dedicatory epistle addressed to John More, son of Sir Thomas, a tribute to the memory of that illustrious Lord Chancellor.

II.

Basle was the refuge of several distinguished English exiles.

In illustrating this statement I shall avail myself of the Zurich Letters. They were written during the reigns of Henry VIII., Edward VI., Queen Mary, and Queen Elizabeth, and form a large part of the correspondence carried on between the Swiss divines and the English exiles.

These letters bring to light what otherwise would have remained in oblivion, and it is very interesting to discover amongst world-known names, others obscure, some even lowly, "of whom," it might perhaps be truly said, "the world was not worthy." Hence we find in those epistles records of a person connected with our Reformation, one John Butler, a man of noble family, who for some cause or other, probably for religious reasons in days of persecution, travelled a good deal on the Continent. In Germany, in France, in Italy, in Switzerland, we find him, particularly in Zurich, where

our historian Strype says that Butler "seated himself." He was at Basle on the 24th of February, 1540, when he wrote to his friend Bullinger, describing what was going on in England. In a letter, penned in some quaint old house in this quaint old city, John Butler represents the condition of England as much more sound and healthy since the marriage of the Queen (Anne of Cleves) with Henry VIII. than it was before. He goes on to say, "The Word is powerfully preached by one Barnes and his fellow-ministers. Books of every kind may safely be exposed to sale, which fact is so important to my excellent friend Foschouer" (a celebrated Zurich printer) "that I have thought it right to make him acquainted with it. More than all this, wonderful to relate, the monasteries are every one of them destroyed, or will be before Shrovetide."

John Burcher, another Englishman, turns up in 1540, and is found living with Oswald Myconius, a distinguished Protestant divine, then residing in Basle, who with Bullinger and Gryneus were selected to draw up a confession of faith, setting forth Zwingle's doctrine of the Lord's Supper. But I must hasten to notice John Hooper, dear to Englishmen as a zealous Reformer under Edward VI., as a patient martyr under Queen Mary. He had come from Zurich in 1549, and was on his way to England, when he wrote to Bullinger on the 28th of March: "By the blessing of God, most reverend master and gossip, we arrived at Basle about ten o'clock on the 27th of March, safe and sound; and if the sailors are to be depended upon, we shall sail from hence to-morrow morning. To spare expenses, therefore, I send away the driver, with the carriage and horses, and hope your worthy citizen will receive all his property, safe and uninjured, by to-morrow evening." "You will receive from the bearer one sheet, a blanket, and a pillow, with many thanks. I send back a flask; to whom it belongs I know not." So here we have materials for a picture of Hooper, his family, and his foreign wife—the brave woman who wrote so beautifully about him after his death—his child Rachel, Bullinger's god-daughter, of whom the father said "she had promise of a good memory, and understood no language so well as Latin;" and another young lady, named Joanna, to whom references frequently occur in his letters. The little domestic group is seen travelling in an old-fashioned carriage, borrowed of a Zurich friend, now rolling along the banks of the river Limmat, then crossing a bridge on the Aar, next skirting the side of the Rhine. At length we fancy we see the lumbering vehicle, as it rumbles over the sounding timber of the straggling Basle bridge of that day, and as it winds up a narrow and crooked street, until the whole party has reached some friendly dwelling. Next morning we behold the

vehicle going back again without the Hoopers, but with the carefully packed up blanket, pillow, and flask, which had been a comfort to the travellers, great and small, on their way from Zurich. Then the home-bound group may be descried embarking in a big boat under the shadow of the bridge, the bargemen hoisting sail, the moorings unfastened, and Hooper, with his wife and daughter, waving handkerchiefs to the friends at Basle, as they take leave, full of gratitude for loving hospitality.

Thomas Lever is another English worthy whom we meet at Basle. Lever had been Master of St. John's, Cambridge, and was ejected on Mary's accession, when he left England. He, unfortunately, was not hospitably received in this city. "After our wanderings," he says, "over almost all Germany, we have suffered a repulse at Basle, and are at length compelled to have recourse to the hospitality of the people of Berne. For the councillors of King Ferdinand, who are at Emsen, will not allow any Englishmen who are exiles for the sake of religion, liberty of passage through that territory of Ferdinand which lies between Strasburg and Basle." The Senate of Basle, frightened at the threats of Ferdinand, would not afford a hospitable reception to the strangers. "They would not allow them," says another correspondent of that day, "any greater indulgence than what is granted to the veriest mob that flock into the town, namely, the liberty of using the public-houses."

Better known than Thomas Lever is John Foxe. His son tells us how celebrated Basle was "for the great friendship and courtesy shown to those of the English nation; for which cause many famous men, withdrawing themselves from the cruelty of the times, had to escape thither out of England." It was a place, also, as he says, renowned for careful printing under famous typographers. Hither came John Foxe, and here he found friends and employment in some rude workshop where busy hands were practising the art discovered or improved by Gutenberg at Mentz. Here Foxe brought out, in 1556, a strange Latin poem, entitled "Christus Triumphans," full of Scripture characters and heavily constructed dialogues, according to the fashion and taste of the age.

Looking at what went on in England, he seems to have been full of agitation, and even fears, such as were calculated to disturb his walks to and fro on the cathedral heights, or in sheltered nooks by the river's margin. He would feel, as earlier exiles did, "There we sat down, yea, we wept, when we remembered Zion."

Here, also, Foxe was engaged on a Latin translation of Cranmer's controversy with Gardiner, Bishop of Winchester, respecting the Eucharist. But an order appeared in Germany forbidding the publication of controversial works, and this prevented the Basle printer from bringing out the translation.

When Queen Mary died, Foxe was busy preparing for the press materials touching the persecutions of the Church; and friends persuaded him to remain in Basle, and complete what he was about. He did so, and in 1559 there issued from a press in this city the first instalment of the great work so well known in England as "Foxe's Book of Martyrs." Here, just before he left, an amusing circumstance occurred. Travellers nowadays, with all the conveniences of our modern postal system, are often annoyed by the detention or miscarriage of letters; much worse must it have been when correspondence had to be carried by private hands. Now a packet was sent from Strasburg to Basle, containing letters directed to Master John Foxe. They were taken to Peter Maclaïne, a bookseller, by some carrier, who demanded for the carriage more than Master Peter was disposed to pay. "He," says Foxe, "for the sake of sparing his money, sent the carrier to a neighbouring public-house, with the sign of the 'Wild Man,' telling him that he would there meet with some Englishmen, who would take the letters off his hands." These letters did not reach the martyrologist. What became of them he could not tell, and we find him at the time plainly denouncing the carrier as "a letter stealer." But at last the good man found the lost treasures, to his great joy. "There came into a merchant's house," says he, "a certain honest Italian, the husband of Peter Perne's sister. The master and head-manager of that house offered him some letters to read, thinking they were written in Italian. Although this Italian was unacquainted with English, yet, seeing my name in the address, he forthwith came to me with the letters, and told me that the master of the house desired I would come to him immediately. I went forthwith, taking with me my friend Lawrence, and a certain schoolmaster of Basle to act as interpreter." It appears that the letters belonging to him had been thrown aside; then, after a long while, they had been discovered by a servant boy; and now their restoration afforded great joy.

Yet another worthy of that day comes before us in connection with the business of lost letters. Lawrence Humphrey who, in Queen Elizabeth's time, became Regius Professor of Divinity at Oxford, President of Magdalen College, Dean of Gloucester and then of Winchester, wrote from Basle to Bullinger, June 28, 1559, mentioning a packet of letters. "They tell me that the wagoner gave it to some one at the sign of the 'Wild Man of the Cave.' What became of it afterwards I know not. Should the letters fall into my hands—of which, indeed, I have no hope, after so long an interval—I will do my best endeavour that, God willing, they may reach you."

III.

Basle, at the time of the Reformation, was a centre of great religious influence, and a medium of much religious information.

There was a certain Jerome Massarius staying here in the winter of 1558, just before Christmas, as, perhaps, the snow lay in the streets and on the house-tops. He was on the move, as so many were, like ourselves, only under less propitious circumstances, flitting about like doves, and finding little rest for the soles of their feet.

He had received at Strasburg letters from Bullinger, and writing to him he says he had been requested, should he meet a courier at Basle, to forward them to their destination. So he now despatched them; and he goes on to inform his correspondent, "There is no good news from England. We have heard by letter that the most godly Archbishop (Cranmer) is condemned, first of all to be hung, and then quartered, as a traitor to the Queen's Majesty. All the sons of the Duke of Northumberland have also been condemned, and those, too, of the Duke of Suffolk, together with that same Jane who was proclaimed Queen; and whether any of them have yet suffered we do not certainly know." Then he proceeds to say that Peter Martyr was returning to Strasburg, that his baggage had already reached the place, that he had hired a house and was supplied with furniture, that prayers were publicly offered at Strasburg, for the English Protestants, that it was generally reported the Spanish king (Philip II.) had married the English Jezebel (Queen Mary), and that the Pope had consented to it, on condition that he should be again acknowledged as head of the English Church.

This letter reminds us of a fact often forgotten, that Cranmer was accused of high treason in 1558, and that Mary pardoned his treason, and so prevented his being punished as a traitor that, condemned as a heretic, he might be burned at the stake. It shows, moreover, what an interest was felt on the Continent in what was going on in England; how prayers were offered in continental churches on behalf of our suffering ancestors; how Protestant sympathies vibrated in the hearts of brethren in England, in Germany, and in Switzerland; how they realised the fact that they were one body in Christ and accepted the duty that, when one member suffers, all the members should suffer with it.

We see also from this correspondence how foreigners inquired after and treasured up news of what went on in England; and this very Jerome Massarius, whoever he was, conveyed all he could learn to Henry Bullinger touching the victims of Queen Mary's policy, just as if they had been his fellow-countrymen.

Four years earlier another foreigner appears filled with English sympathies, one Francis Enzinas, known also by the names of Dryander and Duchesne. He was a Spaniard, born at Burgos, who became a pupil of Melancthon, and translated the New Testament into Spanish in 1542, for which he was imprisoned, but made his escape at the end of fifteen months and fled to Geneva. He travelled to England, when Edward VI. was on the throne, to find refuge there, as our countrymen found refuge in Switzerland. He stayed at Cambridge, and writing thence to Bullinger, told him bits of English news, and describes publications of English literature, also informing his friend of his personal adventures. "I am of opinion," he remarks, "that I am placed in this corner by the especial counsel of God, that I may be preserved for some space of time, safe from those snares which tyrants laid for me even while I was in Basle." For in those terrible days persecutors were not content with driving people out of their own country; they also sent bloodhounds after them, or employed agents to lay traps for their feet. This poor man, it seems, had been watched while at Basle by Spanish agents, and now he was glad to be in England, where, at the time, such people could get no access to him. But whilst finding an asylum within British shores, he tells to other foreigners what he saw going on around him, that they might be encouraged in their work of faith and labour of love.

Through letters sent from Basle or received here, through letters also passing to and fro, this city being the medium of communication, and through residents and visitors holding fellowship with one another, there came to be a great concentration of Protestant interest in this memorable spot, and it appears to have been at one and the same time a reservoir and a fountain of sympathy and intelligence; tidings being drawn hither, and tidings being wafted back; and so a circulation of life-blood flowed through the body of the Evangelical Christendom of the sixteenth century—Switzerland, and Basle in particular, appearing as the very heart and centre.

In support of the view that Basle at that period might be taken to be a sort of Protestant headquarters, I wish I had space to notice more particularly those eminent divines, who either lived here for a long time, or met here for important theological deliberations. Amongst them *Æcolampadius* stands first. He was invited hither by the Bishop of the Diocese, Christopher Van Utenheim, and soon he became an attached friend of Erasmus. Longing for the life of a recluse, he afterwards entered a monastery, where, having taken up the study of the Scriptures, with the view of testing distinctive Romish principles and practices, his eyes were

opened to see their falsehood. Leaving the monastery, he wrote to a friend: "I have sacrificed the monk, and recovered the Christian." He now began to read the Gospels and Epistles to the people in German. "As soon," said he, "as these trumpets are sounded, the walls of Jericho fall." He returned to Basle in 1522, and devoted himself to the work of the Reformation. After having lived for some time, simply as a man of learning, without any public call, he was appointed vicar of St. Martin's Church—the very church in which we assembled this morning—and perhaps it was this call to a humble employment that decided the Reformation here. Every time he preached the church was crowded, and, to use the words of Erasmus, "he carried all before him." He died in 1581, at an early period of the Swiss Reformation, and was buried in your beautiful minster, not far from his friend Erasmus.

Grynæus was another Basle reformer, noticed already as having visited England. He came from Heidelberg, and was designated "the shining star of his family, which flourished here for three generations." He shared in the friendship of Erasmus and Ecolampadius, and when the mantle fell from the shoulders of the last-named worthy, it was worn by Grynæus.

Oswald Myconius also appears in connexion with Basle, as taking a part in the preparation of the Basle Confession of 1536, known as the First Helvetic Confession. He was a man of great learning, and taught the Greek and Latin classics, together with rhetoric and logic. The friend and admirer of Zwingli, he "was destined to become for the rising generation what Zwingli was to those of riper years."

Henry Bullinger also comes before us very conspicuously, as the friend of Hooper and other Englishmen—the person to whom so many of the Zurich letters are addressed. A Swiss, born at Bremgarten, he cultivated acquaintance with Zwingli, adopted many of his views, and was admitted to the ministry in Zurich in the year 1528. After the death of his master at the battle of Cappel, Bullinger became a leading spirit amongst the Helvetic Protestants, and abroad as well as at home he "represented his Church with dignity and prudence." In his theology "there was an evident conciliatory element, which made him better qualified than Zwingli to enter upon efforts at union with the German Evangelical Church." He met with the fate of most peacemakers, like the good Martin Bucer, who was stigmatised as "a time-server," and accused of betraying the truth for the sake of peace. But Bullinger remained, if not imperturbed, yet unshaken by accusations and suspicions.

After Ecolampadius had gone to his rest, Grynæus, Myconius,

and Bullinger seem to have been amongst Swiss Protestants "the first three." In 1534 a Confession of Faith was drawn up called the First Confession of Basle, or Mulhausen, intended for both cities, being of a somewhat mediatory character in the unhappy dispute between Luther and Zwingli; and in 1536 there came a Basle Conference, in which delegates from Zurich, Berne, Schaffhausen, St. Gall, and other Protestant Swiss towns, and also delegates from Strasburg, made their appearance. The three divines just named took the lead, and the Second Confession of Basle, drawn up by these three, was adopted by the brethren. How the city then appeared I cannot tell; but there are several old houses here that I should think existed in those days. The streets were much the same, the Rhine was flowing then as now, and the red sandstone minster had for many a year been one of the chief landmarks of the city. No graphic description has been preserved of the Protestant Conference like that we possess of the Papal Council about a century before; but, comparing the one with the other, a vast advance by the second over the first may be discovered, inasmuch as papal supremacy had come to an end in Switzerland, and the motto of the German monk at Worms—as he appealed to the Bible—had been caught up by the dwellers in Helvetia: "Here I take my stand. God, help me!"

I should like to say more of the two Confessions of Basle; but it is impossible beyond this, that what I so much admire in the Confession, presented here in 1536, is its conciliatory tone. Those who were the prominent spirits in producing it endeavoured to make it a healing measure. They did not like separation; they longed for brotherly concord and peace; and so far we would regard them as heralds of this Evangelical Alliance meeting of 1879.

IV.

Basle and Switzerland became a source of theological and ecclesiastical influence, with respect to England in particular.

In order that we may measure and appreciate the influence which Basle and Switzerland had upon the English Reformation, it is necessary that we should, at least for a moment, glance at the united formative causes which were occupied in the production of that event.

The English Reformation was brought about partly by political changes, partly by spiritual forces, and partly by theological controversy. The political changes are familiar to every reader of our national history, and consisted in the dissolution of monasteries, and the parliamentary repudiation of allegiance to the see of Rome.

The spiritual forces are found in the study of the Holy Scriptures, the prayers of enlightened souls, the translation of the Word of God into the vernacular by Tyndale and others, Bible-reading in churches, the preaching of Latimer, Ridley, and others, and, working in and through all these, the gracious agency of the Holy Spirit. Theological controversy also played a conspicuous part, and had chiefly to do with the composition of Articles and Confessions, the view taken of Sacraments, the method of Church government, and the forms of religious worship. In all this we find foreign influence powerfully at work. Indeed, it is most remarkable that, to a very large extent, English Protestant theology was affected by the writings and personal intercourse of European divines. Very little of the theological thought of our English Fathers, especially as it appears in their standards and formularies, was *homespun*; for warp and woof they were largely indebted to brethren abroad. Let us analyse this influence.

First there comes that of Martin Luther—his literary battles with Henry VIII. and Erasmus, when he felt himself to be in conflict with what have been termed “pharisaical theology and ethics”—when, instead of elegantly using the rapier, he rudely swung round the heaviest of battle-axes, shook from head to foot the old sacramental theory of the Church in England as well as of other countries. And his light tracts flew across the water, and were scattered amidst English homes, while the echoes of his German sermons, reverberating round the hills and valleys of Europe, were carried over to the fields and plains of Great Britain.

Later, in point of time, but next in point of importance and effect, comes the effect of Calvin’s theology—that great master-builder of systematic Protestantism—conformed to the old Augustinian type. His wonderful “Institutes,” soon after their publication, were carried over to the English universities, and to the houses of our men of learning; and charmed by his beautiful Latinity, by the keenness of his analytic skill, and by the sweep of his comprehensive genius, students were conciliated in favour of his conclusions. Those who before were the disciples of the Bishop of Hippo easily became converts to the Presbyterian of Geneva.

Further, we may mention Martin Bucer, a representative of the moderate Lutheranism, as one who was much esteemed by some eminent English Churchmen, such as John Hooper, and even by Thomas Cranmer, Archbishop of Canterbury. Bucer visited England in Elizabeth’s reign, and had friendly intercourse with Archbishop Parker; and if his theological influence over that cautious Churchman was not so great as some have supposed, he certainly helped to shape the opinions of some of the Cambridge men

with whom he associated during his residence in the University there.

Grindal, afterwards Archbishop of Canterbury, was one of Bucer's friends, and consulted him upon important matters connected with the Church of England; and Grindal supported the pall when the German Reformer was buried in the land of his last sojourn.

The history of the connection between England and the North of Switzerland at the period of the Reformation may be divided into two chapters; the first belonging to the reign of Henry VIII. and Edward VI., the second to the reigns of Queen Mary and Queen Elizabeth. Hooper belongs to the first chapter; and in the course of the same chapter we find Edward VI. writing to the Senate of Zurich, in which, thanking them for their good-will, he says, "There is a mutual agreement between us concerning the Christian religion and true godliness which ought to render this friendship of ours, by God's blessing, yet more intimate." To the second chapter belongs the sojourn of the exiles in Zurich during Mary's reign, when Bullinger "gave them lodgings in the Close, and used them with all possible kindness; and as they presented some silver cups to the college, with an inscription acknowledging the kind reception they had found there, so they continued to keep a constant correspondence with Bullinger after the happy establishment of the Reformation under Queen Elizabeth."

"The great English divines," says Dr. Fisher, "were in constant correspondence with the Helvetic Reformer, to whom they looked for counsel and sympathy, and whom they addressed in a deferential and affectionate style. The pastors at Zurich, Bullinger the successor, and Gualtier the son-in-law of Zwingle, were their intimate and trusted advisers."

Bullinger, we have seen, was a bosom friend of the martyred Bishop of Gloucester, John Hooper; and the latter appears not at all the master, but very much the disciple, of the former. When Hooper was gone, Archbishop Grindal and Bishop Horne kept up a long and voluminous correspondence with their old friend.

Bullinger wrote a body of divinity in fifty sermons. This work was translated into English for the benefit of the clergy. Indeed, Archbishop Whitgift ordered, amongst other things, "for the better increase of learning in the inferior ministers, that each of them should read over Bullinger's sermons every week, and take notes of their principal matters."

Looked at in the light of such an occurrence, the Conference and Confession of Basle in 1536 may be fairly brought into connexion with English ecclesiastical history. I do not, indeed, find any reference to it in our Reformation literature; but when I

recollect the conspicuous part in the preparation of the Confession by Bullinger, and the intimate friendship between him and Hooper—when I recollect that it was only three years after the Basle Conference that Hooper went to Zurich, and that it is in the highest degree probable that in that place he would study the theological exposition *here* prepared—it seems to me next to a certainty that, with his predilections, he would be influenced by it, and that it would serve to shape subsequent theological movements in which he took a leading part.

V.

Here we come upon another aspect of our subject which requires notice; namely, the influence of the Swiss school of theological and ecclesiastical thought upon that particular phase of English Protestantism which we generally designate by the name of Puritan. There was a strong Puritan party in England in the reign of Edward VI. and in the reign of Queen Elizabeth. We are told that in 1548, “while Cranmer, whose irresolution had given offence to Northumberland, appears to have remained in comparative seclusion, Hooper and his friends were loudly pressing on the Court the absolute necessity of further and more sweeping changes. It was owing in no small measure to his representations that the ardour shown already in abolishing images and other monuments of idolatry was now directed to convert the altars into tables, at the same time changing the position of these latter in such a way as to destroy the false persuasion which the people had of sacrifices. This kind of Puritanical sentiment, which bore fruit in Edward VI.’s reign, if it did not originate in that way, was certainly strengthened through Hooper’s sojourn in Northern Switzerland. What he saw and heard at Zurich, what he saw and heard in Basle, served to send him home a most determined Reformer, pledged to the destruction of all Popish practices. It was a “root and branch” policy into which he was indoctrinated in these regions, and it would appear that for a time he had the co-operation of Bishop Ridley, though that distinguished prelate afterwards took a different side in the vestment controversy. A decidedly anti-ritualistic temper marks the Basle or Second Helvetic Confession of 1536, and that same anti-ritualistic temper appears in the proceedings of English bishops fourteen years afterwards. Thus the Swiss influence comes to light during the first chapter of the exiles’ history. It comes to light again in the second chapter, after Elizabeth’s accession, when two schools of theological and ecclesiastical thought are apparent

enough in our English annals—the Anglo-Catholic school on the one side, and the Puritan on the other.

Yet another fountain of Puritan influence there was at that time in Switzerland. There were exiles in Geneva as well as in Zurich. And in the little republic at the lower end of Lake Lemman our Protestant fellow-countrymen were naturalised. A venerable volume is still preserved in the city archives, showing both the coming in and the going out of the exiles, and how they were married and given in marriage, also when their children were born and baptized. These exiles, under the inspiration of John Calvin and others, became attached, or were confirmed in their attachment, to Presbyterian discipline and worship; and when they returned to England they acted as fathers and founders of that system of Church government which afterwards developed itself in the shape of Nonconformity, and led to momentous results in the seventeenth century. In Geneva, too, originated that English version of the Scriptures which had so much to do with the maintenance of Puritan devotional sentiment.

The Scotch Presbyterian Church is of Genevan parentage. John Knox was schooled under John Calvin to play the part he did in Edinburgh.

Not only in the shape of Presbyterianism has Swiss influence manifested effects, but it has had a share in the production of certain non-episcopal bodies in England, Scotland, and Ireland—not directly, but indirectly, like those mountain streams in your beautiful land which take their rise far away from the valleys and the meadows which they, at length, water and fertilise. Yet a wider range still has this influence accomplished. New England was colonised by English Puritans, whom Switzerland helped so much to nourish through the traditions of a previous century. I am sure that my American brethren are not ashamed of their spiritual lineage in this respect. Nor are they indisposed to do honour to a country between which and themselves, the links in the chain of succession, which we have traced, may appear to some historical critics somewhat subtle and indistinct. Yes, a portion at least of our historical illustrations may fail to satisfy those who demand the highest degree of evidence for historical statements. But, whilst we make this admission, we are convinced that, on the whole, we have proceeded on solid ground. Nor can we help adding that there are bonds of connexion between one land and another, between one age and another, too minute, too concealed in the privacies of human life, to be ever detected by the eyes and hands of historians. The annals of the Reformation can never be fully written. Memories lingered in the minds of English exiles, which,

though nowhere penned on paper, remained vivid to the day of death. Hooper and his family never could forget the streets of the fair city of Zurich, and the faces of friends who had welcomed them there, and hymns which they had sung in the grand Romanesque minster, and prayers they had joined in offering under the roofs of clergymen and merchants. And would not John Foxe to his last hours, as he sat on a wintry night in his chimney corner in Old London, have visions of Basle floating before his eyes—the cathedral on the heights and the bridge over the Rhine, Master Froshover's printing office and the hostelry of the "Wild Man"? With all such outward images would come over the spirits of such men sacred associations, which would move them like the music of distant bells; and with memories of the past would come visions of the future—of better, brighter days, days of more truth, more righteousness, more love for the Church and for mankind. These things they would talk of to their friends and neighbours, and touching tales and wonderful traditions would get handed down from year to year. Fathers would afterwards relate to their children what they in their time had learned from their sires; and with this traditionary, this ever-living historical record of Reformation times, there would be insured a perpetuation of religious sentiment tending to preserve Reformation truths; and thus the impulses received in foreign lands and in early days would be prolonged at home from generation to generation. So we Englishmen shall carry home pleasant and sacred memories of our visit to this place, and shall hand them down to our children and our children's children.

II.

General Meeting.

Tuesday, September 2nd, 9 to 12 a.m., in St. Martin's Church.

PROFESSOR RIGGENBACH IN THE CHAIR.

The CHAIRMAN offered up prayer.

Thereafter came the discussion of the Theme :

THE UNCHANGEABLENESS OF THE APOSTOLIC GOSPEL.

*By Dr. C. von Orelli, Professor of Theology, Basle.**

IN the arrangement of the programme the thought thus presented itself, that it were well to consider first that one common foundation upon which we would build, before we proceed to the consideration of the many branches of labour to be prosecuted for the extension of the kingdom of God ; that we should call to mind, before we speak of the works of Christian love, that *faith* whose fruit is these works of love ; that before we hear of the results of the preaching of the Gospel to Christians, Jews and Gentiles, we owe it to ourselves as well as to others to say what Gospel we mean. Formerly, among evangelical Christians, that was taken for granted, but now it is not so. It is, therefore, necessary to speak first of that which can be said to be firmly established. That such is the character of the Apostolic Gospel, notwithstanding the

* The leading thoughts of Professor Von Orelli's address are embodied in the following theses, which were distributed among the audience :

1. The Gospel in which the Apostles, according to the teaching of their Master, proclaimed a Divine salvation to the world has for its basis the atoning death and resurrection of the Lord—the first as the accomplishment, the second as the pledge, of salvation.
2. The Christian doctrine of all ages is attached to these two historical facts as its needful foundation.
3. The Apostolic Gospel has proved its saving efficacy in all times, among all races, to all nations, to every class of culture.
4. The same Gospel alone responds to the deepest needs of the present, and is alone able to solve the greatest problems of the future.

changes of time, we believe, and from the consideration of it we shall seek to obtain that joyful courage which shall enable us, with God's merciful assistance, to witness to His eternal truth.

"I have received of the Lord that which also I delivered unto you, that the Lord Jesus, on that night in which He was betrayed, took bread, and after He had blessed it, He brake it and said, Take, eat, this is my body which is broken for you. In like manner also the cup, and said, This cup is the new covenant in my blood." (1 Cor. xi. 23-25.) It is as based on this holy institution that we vindicate our right to speak of the Apostolic Gospel, not as if it were a doctrine of the Apostles, differing from the teaching of Christ, and also not as of the Gospel of one Apostle differing from that of the others. We find them all gathered around this table—this Testament had they all received, Paul not excepted, from the Lord. The Holy Supper is to be considered by us *here*, indeed, only as an authentic testimony to the manner in which the Lord Himself would have His death regarded. That He should have embodied this precious doctrine in the form of such a transaction is a wondrous trait of His wisdom and love. The disciples had never understood Him when He would speak to them of the sufferings and death that lay before Him—they shrank back as often as He would introduce them into this holiest. Thus He then, in this parting hour, handed over to them this record—not to be lost, indestructible, unmistakable. So soon as the Spirit came on them, they necessarily found in it that which they had to proclaim to the world; and until He come again this memorial will remain, and wherever the breath of His Spirit moves, one will read in it what Paul, Peter, and John preached with one accord—the Testament of Christ, the Apostolic Gospel.

"My body broken for you"—"the new covenant in My blood." What the Lord would say hereby to His disciples is not doubtful to him who knows the holy institutions of the old covenant. Jesus thus most clearly represented Himself as the sacrificial Lamb, by whose death would be established and sealed the new covenant—whose blood must flow to cleanse the believer from the guilt of sin, and to accomplish his union with God. "Take eat, drink ye all of it." The Lord in thus making meat of His body and drink of His blood, testified that He imparts a new life to His own by His atoning death—a holy, divine life which is not subject to death. That this life which Jesus bore in Himself and brought to us really overcomes death has become manifest to us by His resurrection from the dead. This event has been, first, to us the pledge of the truth of His Word and of the working of His death.

The entire earthly life of Christ in its humiliation and compas-

sionate sympathy was a sacrifice indeed of continual self-denial for others ; but it was only by His death on the cross, when He gave Himself for the sins of the world, that this sacrifice was made complete.

These two inseparable facts, Christ's atoning death and resurrection from the dead, are thus the foundations of the Apostolic preaching, the two pillars on which was built the church. Paul names in his Epistle to the Corinthians as the sum and substance of his teaching and working—Jesus Christ, the Crucified one. And he writes to the same community, Has Christ not risen ? Then is our preaching vain, empty, without object. He groups both ideas together in his Epistle to the Romans—" Jesus Christ, delivered for our offences and raised again for our justification." So is it with the other Apostles. In place of adducing them all, let us only recall him who has been charged with bitter hostility to the Pauline Gospel. What does John see in the Apocalypse, as the middle point of heaven and earth, of the kingdom of God and the history of the world ? The Lamb that was slain for the salvation of men ; to whom therefore the world is subject. The saints before the throne are, according to John, those only who have washed their robes in the blood of the Lamb, who was dead and is alive, and has the power over death and the kingdom of death. This is not merely the Pauline, it is the Apostolic, Gospel.

Such a message is not to be confounded with a truth already existing ; as, for instance, a law of nature which had ever force, but is now for the first time recognised ; or with some force of nature ever existing, but now made use of in some new manner. Such a discovery or invention becomes necessarily the common possession of men as soon as it is known. Every one can verify it and turn it to use. He does not even require to know the discoverer or when he came to the discovery. The worth of the discovery is independent of the person to whom we owe it. But it was not such a universal truth Christ discovered. Reconciliation with God has, through His death, first become a truth. It is not merely that the conception of God by man has become quite changed by His teaching, but the relation of God to humanity itself is quite changed by His work of reconciliation ; and there is obtained, through His person, an entirely new vital force which did not previously exist in sinful humanity. Therefore is salvation bound to Him for all time, and it is founded on the historical facts of His sacrificial death and of His resurrection.

In spite of this, the effort of many in our day has for its intention to loosen Christianity from its historical basis. The idea of reconciliation, or the principle of men being the sons of God, they

would hold fast to as the substance of our religion ; but they would make it as independent as possible of the events in the life of Jesus. They admit that oneness with God has been represented in Him in fullest measure, and has been most signally verified in His death on the cross. He has thus shown by His absolute self-surrender that no reverse of life can be considered as a token of Divine displeasure to him who knows himself to be at one with God. But they affirm that His suffering and death have brought no change in the relation of God to the world—that God's love to men has ever been undimmed, only men did not rightly recognise this until Jesus showed them how they should grasp this love and hold it fast despite all that seemed contrary to it. Thus the terms of salvation have stood fast for ever. Christ was only their discoverer, who taught all by His example how they could be reconciled to God and at peace with the world.

That this is a change—a substantial transformation of the Gospel—we do not here need to say after what has been already stated. But we would now point to this, that from this transformation there follows nothing short of the entire breaking up of Christianity. Certainly we ought to name with deep reverence the Discoverer who brought to light the richest treasures lying hidden in the human breast, and who staked His life in making these accessible to others. Only, had Jesus done nothing more than this—had He created nothing new out of that Divine strength which He alone possessed, one cannot perceive why another might not have done the same under favourable circumstances, or why, in the future, another may not accomplish the same for some other portion of humanity. In this case it would be a preconceived opinion, without foundation, that salvation can come to all men only through Jesus Christ,—an opinion which has been already refuted by experience. We see in our day thousands of Jews and of Brahmans mounting with light step to the lauded height of the Divine sonship of man and oneness with God, who have not been taught by Christ and will know nothing of Him. And accordingly the most advanced thinkers already declare that it is a subordinate question for them from whom they have received the principle of oneness with God, whether from Jesus or another. They make no secret of it that this idea is present indeed in Biblical Christianity, but that it is very far from being found there in its perfect form. We see then this, that by the Apostolic Gospel alone is the confession justified and demanded: "There is salvation in none other, and there is none other name under heaven given to men whereby we must be saved, save only the name of Jesus of Nazareth." On the other hand, by this modernised gospel it is a secondary ques-

tion of pietism or of scientific judgment whether we estimate somewhat higher or lower the person and work of Jesus Christ, or pass it by altogether.

But it is objected that the Gospel loses nothing of its imperishable worth if we detach it from the contents of these Biblical narratives and thus spiritualise it. There are narratives whose worth and truth lie only in the idea which they represent. There runs through all the ancient world-history a wondrous legend of death and resurrection. That Osiris, whom the ancient Egyptians mourn as dead, and who then rises again in his son Horos, has no significance as a historical personage. But as often as the green withers beneath the burning rays of the sun, as often as in spring a fresh impulse makes the earth young again, as often as a generation, weak by age, descends into the grave and a fresh, vigorous race flourishes over the remains of the past, so often is that profound legend verified. It contains something that belongs to nature and to common humanity, and is therefore ever true again. But no myth can supply a warrant for that which has not been already given to us in nature and in human life. It can only bring to our thoughts by lively representation what we already possess, that to which we can attain, or that we must suffer according to the natural course of the world. As soon as one treats thus the histories of the Bible, and in place of laying the emphasis on the creative works of the grace of God, puts it on general ideas to which these histories serve only as an outer vesture, Christianity ceases to be anything else than that which is common to humanity, given to us and to all men, from all time, in nature and experience.

But we must now ask the representatives of this ideal Christianity, Is this idea of the Divine sonship of man truly such a common property of men that it has only to be declared, and only the right expression first needs to be found, to assure every one of it? This idea which they would offer as the gospel of this day's world, suitable to the age, stands in fearful contradiction to facts, the daily experiences of our entire humanity. I name only two such facts which lie before us as manifest in the modern as in the ancient world. The one is an inner fact, but mighty in its working outwardly; the other is external, but deeply founded in the inner being. The one is *Sin*, the other is *Death*. As long as there is no success, despite the progress of science and culture, in getting rid of these two facts, the attempt is idle to save humanity from itself by ideas.

Tell the men who know that they are separated from God by their sin, that they are the sons of God. They cannot be happy as regards this neglected jewel of theirs, for they are too deeply

penetrated with the holiness of God not to be assured that they are living under His displeasure. The fact that the more a man recognises the perfect righteousness of God, the greater does the chasm appear separating him from the God of his life and salvation and causing him to be wretched, is inconvenient enough to the mind of the modern world. They seek to choke it in many ways. Some have spoken of Shemitic ideas as not giving the rule for the Indo-Germanic mind; the consciousness of guilt demanding expiation before a righteous God has something Shemitic in it—it is a national Jewish idiosyncrasy. As if the testimony of the Bible had not found its mightiest re-echo in the Roman world, in that Augustine who has so laid bare from his own deepest experiences the ungodliness, without excuse, of sin and its unhappy consequences; as if that great ecclesiastic of the middle ages, the British Anselm of Canterbury, had not shown with the deepest emphasis the fearful weight of the least sin not to be compensated for by the whole world; as if it was not the most German of the Germans, Martin Luther, who had experienced in himself the curse of the holy law as scarcely another since Paul the Apostle, who through his soul-sufferings became the Reformer—"O my sins, my sins, my sins;" as if the church-prayer spoke not to the deepest heart of all of us, which our French brethren in the faith offered up to God in a momentous hour: "We acknowledge and confess that we are poor sinners, conceived and born in sin, inclined to all evil, incapable of any good, that we daily violate Thy holy commandments, and thereby draw upon ourselves death and destruction, according to Thy righteous judgment." (*Beza.*)

No, the consciousness of guilt before God, and the longing for a Redeemer, cannot thus be derived from national or personal peculiarity, or from narrowness of view. It is a universal truth, which has only to be brought into view to be sure of the consent of every susceptible conscience. And those men have become the greatest benefactors of humanity in all ages to whom has been most clearly opened up the perfect righteousness of God and their own unrighteous and corrupt estate. These have shone over all nations as the brightest stars, bringing many to righteousness, for they had been driven to accept this Gospel of the Apostles. And they found there not an idea, nor a doctrine, but a strength to save all who believe. On the other hand, it was at all times a backward step in the Christian Church—the beginning of a relapse into heathenism—to regard sin more lightly. Because of this error only, is it possible to explain why so many to-day believe that they can reconcile themselves to God, and that they need not a Mediator for it. They seek too to diminish the fact of the corruption of man

by saying that evil is a necessary condition which cannot be separated from the finite, imperfect creature, excusable from the want of knowledge and strength, or an inevitable point of transition to reach the higher good. In seeking thus to excuse man, the guilt is shifted to God, and redemption is rendered impossible. Have we any reason for hoping that humanity will gradually leave behind it this point of transition, and that evil will decline more and more? One might have heard the preaching of this sort of gospel but lately from the very housetops;—So soon as enlightenment shall have made the people thoughtful, and culture shall have led them to be susceptible of the ideal, the filthy stains will of themselves disappear. Men will love the good so soon as they rightly know it; and the beautiful which art creates will reconcile men and transfigure the world. Ah, who believes now in this continual perfecting of humanity? This gospel of some decades ago, how has it been put to shame in our day, as the progress of culture brings with it an ever-deepening moral corruption, and the poison which goes forth from the educated classes wastes away the moral strength, and with it the very pith of the best races! If Paul knew no other way of righteousness for the Jews, true to their law, than Jesus the Crucified; and if he must present to the ideal Greeks, with their harmonious conception of the world, as the alone Reconciler, also Jesus, the Crucified One—how much more is this needful in our divided and distracted age, when the old and venerable pillars of good morals and good order totter, and the people begin to fling from them their noblest possessions in dull greed of pleasure and in hateful embitterment!

But as the power of sin is felt in our age in all its weight, so is it also with the other fact, we have brought forward—Death. Does death recede before the torch of science? What has it discovered, after thousands of years, of that other side from which the little span of space and time separates us, through which we have to pass to the grave? It has discovered nothing. Or is death somewhat lightened to the society of to-day by its finer culture? He who knows the modern world is aware how unbearable the very thought of death is—how not to be confronted. It is the worm with its continual gnawing, embittering all their joys. They know well that death has its sting, even if they do not know that the sting is sin. And it is not thus merely with the world of surface life; the higher minds feel with a deeper pain this curse of death which sweeps away the noblest. They feel that violence is thus done to their diviner nature—that judgment and condemnation lie in death. Yes, he who would proclaim a Gospel, a message of good news to the world of to-day, with its many

plagues, and with all its poor and oppressed ones, with its dying and those who must die, must be armed against death, else he may spare himself the effort.

And yet it is fancied that we can do without this fact of the resurrection of Christ. Only one idea must be borrowed from this traditional history—something like this: that the spirit-life cannot be quenched in its totality, but ever renews itself again, even if the personal continuance after death be at least doubtful. As if the Christian Easter Gospel were one that we might as well take from the traditions of the gods of old Babylon, and of Egypt, or from the Northern Edda. We know full well that many, in the pressure of sore need, in the sight of the dying, may give to others more than they themselves possess. As they cannot tell of facts, they can speak of presages and hopes, and they can reach out, with a pitying hand, a wine of myrrh to satisfy the need of the feeble and mortal, and to lighten to him the heavy death-struggle. But the rigidly scientific representatives of this school can only have a shrug of the shoulders for this death-cry of humanity. They have already given their sentence—a sentence which corresponds with those principles according to which they have spiritualised the Gospel—"a life of a finite creature there has never been without sin and death, and there never will be; it were a self-contradiction."

How one can call this Christian teaching, we do not know; but of this we are assured, that so long as there stirs in man something of that Divine loftiness imprinted in creation on him, he will protest with indignation against this ignominious degradation which crushes him for ever in the dishonourable bonds of sin and death. Let the Church mark this. Unbelieving science also comes to the same conclusion: "If Christ is not risen, then is your faith vain; ye are yet in your sins;" you are without help in the power of death. What alone can give us joyful assurance to work, in time, for eternity, is that which made the Apostles so strong. The Lord is risen. He is truly risen. And with Peter we exclaim, "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead" (1 Pet. i. 8).

But I hear this objection. This Gospel contradicts too much the consciousness of our time. It cannot be received by the generation of this age. May we be allowed the inquiry—In what time, and to what world-consciousness has the Gospel been acceptable? To the Jew, it was a stumbling-block; to the Greek, foolishness;—thus the world first judged it. Just so it condemns it to-day.

When we hear how the moralists of our time protest against this stumbling-block, that the guiltless should suffer for the guilty—when we see how the wise of our day shake their heads so soon as the resurrection of the dead is spoken of—this does not perplex us. The world is substantially not other than it was; but the Gospel must have been fundamentally changed if it did not encounter any longer, in closest conflict, the contradiction of the natural man, proud of his virtue and his culture. The opposition it experiences to-day is itself a proof of its unchangeableness.

There is one thing we must decidedly bring here into prominence.

We do not call theology, which has developed Biblical truth in scientific forms, unchangeable. The vessels in which she has striven at all times to contain the treasures of Divine Revelation are perishable, be they of ever so noble metal. The Confessions, too, of the individual Churches are changeable; and they are this all the more, the more theologically they have been formed. They cannot, too, in all ways, suffice for all needs; for each individual Confession brings into prominence only one portion of the Divine truth—that which seemed to the Church necessary to confess at a particular time. Each time and each people has its special gift and responsibility in the investigation of Holy Writ, and the appropriation of the salvation in Christ given for all times. Therefore we would not confound these Confessions, worthy as they are of honour, with the foundation of our faith itself; but, as they themselves require, we would prove them by Holy Writ, complete them from it, and rectify them where there is need.

We shall rejoice, then, if, in our day, the impulse prevails among theologians to bring to light, out of the Bible itself, in its original form, the truths of salvation, by all the appliances of science, independent of official Confessions and traditional theology. But at the same time, we cannot, with all this, often avoid the feeling that, to make the Gospel acceptable to the present generation, its meaning has been explained away and arbitrarily changed. This is vain toil. True science will ever open up true Christianity with its power and loftiness, but also with its ruggedness and offence. One will have the choice between the wisdom of this world and the foolishness of the Cross.

But, still more than science,—practical life, with its great duties and severe sufferings and struggles, establishes to us ever anew the genuine Gospel. "For the foolishness of God is wiser than men, and the weakness of God is stronger than men." This very age has great duties before it. The increase of the channels of commerce which connect us with the ends of the earth, in part with regions quite newly opened up, lays closely, on every friend of humanity, the duty to do something for his fellow-men who lead there an unworthy and wretched existence. That the culture which self-interest spontaneously carries thither helps them in nothing, but thoroughly tends to ruin, dark pages of the later and latest history teach us. Love only can here accomplish something; but, whence is the power? Ask those who stand without, in the advanced posts of Christendom, what gives them the strength to hold their ground against all the barbarism and hostility of heathendom. It is not ideas—it is the facts of redemption, it is the compassion of Him who humbled Himself to the most unworthy, to save them. It were especially deserving of thanks, if the inner experiences of missions were gathered together by one familiar with the matter—I mean the workings of the Apostolic Gospel as observed on the various natures and characters of the

individual races and peoples. Then it would be shown how the preaching of the Cross to-day still humbles the proudest, tames the wildest, elevates the meanest. It has been well said—"The missionaries have come to inhabitants of the earth about whom the learned seriously strove whether they were men; and these perishing creatures have become men through the Gospel of the Bible." But wherefore speak of the distant heathen and their need? In the midst of Christendom, the need becomes ever greater, the discontent ever more general, the universal situation ever more unbearable. It needs here not less love not to allow one's self to be discouraged by all the wretchedness, and by all the folly and hatred that prevail. There is only one power which is equal to this need. It is love to Him who requited all evil with good, and trust in Him who, despite His seeming defeat, was the Conqueror, and, against all antagonism, will establish His kingdom on the earth as in heaven. The so-called Humanitarianism which has learned and borrowed from Christianity, but which seeks more and more to separate itself from it, shrivels up ever the more, the more earnestly it is sifted. The natural man, with his wisdom, strength, and virtue, is swept on to shipwreck.

The last ten years have been especially instructive in this respect. A few years ago, we heard the last words of David Strauss, who at one period tore into fragments the Gospel history as a mixture of little truth with much fiction. He then, quite consistently, at the end abandoned the Christian name, and logically bade farewell absolutely to the God of the Bible. Providence, the righteous retribution, the life beyond, he declared to be but imagination. What did Strauss offer in substitution? The reading of Lessing, Schiller's dramas, Goethe's lyrics, the symphonies of Haydn. According to his advice, the world might edify itself by these. There are as many healing truths to be found in them, and as many golden sentences, as in the Bible itself; he could not speak of any purer bliss than that which one carries home after a good performance of the "Magic Flute." Thus teaches the man whom a whole chorus of Protestant theologians followed for decades. We are not, then, surprised that Strauss showed himself, latterly, anxiously concerned at the violent greed of the "Fourth Estate," which would overthrow all the fundamental rights of property, the family, human life. Ah! yes; if one destroys the faith of men, disgusts them with their heaven, dishonours their God, then will he expel their baser passions with no golden sentences of Lessing and Goethe. Force must then be called in to help; but how long iron will avail is a different question.

But even Strauss has not spoken the last word. To the preacher of an abject earthly bliss, there have followed the preachers of the world's pain. They have reviled to his face that iron God of nature before whom Strauss would blindly bow, and in place of cravenly closing their eyes to all sorrow, they have cursed the world with all that it bears. It has been easy for them to show how worthless are all the conquests of which the new age is so proud; how untrue that is which it names Freedom, Progress, Culture. They have withdrawn the veil from the abyss of immorality and wretchedness, over which this world of culture is hanging. They have shown, what is fearfully confirmed by the increase of suicide, that, in fine, there is something more intolerable to the modern man than death itself—that is, life! But what do these Pessimists, so much read, offer as a Gospel for consolation? Nothing at all. There are no means of healing, they say, except the absolute dissolution of all living. And thus the modern world, in our day, arrives at that in which the ancient world ended—that is to say, despair.

When we see how this wisdom of the world, after flattering man with his likeness to God, and his oneness with Him, at last delivers him over to hopelessness

pain and shame, how dear to us shall be our Gospel, which crushes man only to lift him up above all understanding and all desert. How thankful should we be that we can confess, "The grace of God which bringeth salvation hath appeared unto all men." How gratefully do our hearts beat in response to that which is our banner, "Jesus Christ, the same yesterday, to-day, and for ever." But all is not accomplished with the confession of the mouth. Therefore, dear brethren, will we bind ourselves to live more fully in the Crucified One and in His love. Then will He live in us, the Risen One; then, only then, shall we never be put to shame, neither in this life nor in that beyond.

In the midst of heaven, John beheld an eagle soaring, with an everlasting Gospel to proclaim to all who dwell on the earth, and to every nation, and tongue, and tribe, and people. Everlasting is this Gospel, for from everlasting it was determined in the counsel of Divine Love—everlasting, for it is unchangeable, exalted above all changes of time—everlasting, for we shall hear it again in eternity as the song of praise to the Redeemer, "Thou wast slain, and hast redeemed us with Thy blood, out of every tribe, and tongue, and people, and nation. Worthy is the Lamb that was slain to receive power, and riches, and honour, and glory, and blessing." And every creature in heaven and in earth and under the earth will unite in response, Amen.

*By Dr. F. Godet, Professor of Theology in Neuchâtel.**

"AND the multitude sat about him." (Mark iii. 8.) Even so I see in spirit the Lord seated in the midst of us, and the representatives of the Churches, at the same time one and diverse, which form His body here below, gathered around Him, ready to receive all that He shall have to say to them. And the watchword which He appears to be addressing to us at this moment is, "Heaven and earth shall pass away, but my words shall not pass away."

My colleague, M. d'Orelli has just spoken of the immutability of the Apostolic Gospel, from the point of view of the work of Christ. He has shown that the Christian salvation, by reason of the his-

* The following theses were distributed among the audience when Professor Godet read his paper :

- I. The immutability of the Apostolic Gospel applies very specially to what the Apostles teach regarding the person of Christ.
- II. We cannot infringe on the doctrine of the personal Divinity of the Saviour, as taught by the Apostles, without weakening the religious and moral power of the Gospel.
- III. Christianity, thus weakened, would be powerless to contend successfully against its old enemies, Materialism and Jewish Deism.
- IV. The pressing duty of Evangelical Christians, then, is to render explicit testimony to the personal Divinity of the Head of the Church.

torical facts on which it rests, and its profound suitableness to the enduring and universal wants of the human conscience, cannot give place to any more perfect form of relation between God and man.

But, in this redemption-work, there is a point of primary importance to which this subject of the immutability of the Gospel preached by the Apostles applies more particularly—that of the person of the Redeemer. From the outset, what Christ was personally for the Apostles determined the idea which they formed of the importance of His mission. At first, however, this point was wrapped up, as it were, in the whole of His work, and only by degrees was disengaged from it, till at last it came forth as the culminating point of the Apostolic Gospel, so that the absolute value of the Christian salvation fully burst on the eyes of the world only when Christ was preached as “the Word made flesh.”

To deny this central fact, the essential and personal Divinity of the Lord, is to condemn ourselves to modify the Apostolic Gospel on all important points; it is to oblige ourselves to lower the level of its religious and moral efficacy, if I may so express myself, *all along the line*. And if this is so, it will be, though many affirm precisely the opposite, to deliver up Christianity weakened, and, as it were, disarmed, to the hostile powers which menace it more than ever at this hour.

This, however, is what a number of very earnest thinkers and writers are doing. I do not speak of those who recognise between us and Jesus only a difference of degree, who see in Him only a man a little holier than we, whose beneficent appearance has served to perfect in our conscience the moral ideal, so that those who lived after Him, and even His contemporaries, have confounded this ideal with the personage in whom it appeared to them in so bright a light. No; I speak of those men—whether theologians or not—becoming more and more numerous, who see in Jesus the predestined Saviour of the human race, the elect of God, the central Man, raised up to lead humanity to the realisation of its destiny, but who yet regard Him simply as a man who did not exist previously to His appearance on earth. If they grant to Him the title of God, it is not to the God made man whom the Church adores in Him; it is to a man whom God has associated with Himself in universal sovereignty. This is the line which they have resolved not to pass. As to the opposite conception—that which has prevailed in the Church until now—they see in it only a metaphysical theory of Alexandrian origin, which first made an irruption into Christian theology in consequence of the great movement of thought called forth by the appearance of Christ. This dogma of the Divinity of

Christ is declared to be without importance as regards the religious and moral life either of individuals or the Church. It would even be advantageous, they pretend, to free the Apostolic Gospel from this importation, foreign to the thought of Jesus Christ Himself. It only hinders, they say, the march of religion in the world, and impedes its action, especially with a generation like ours, which is much less inclined than those which went before to accept superstitious elements.

As to the declarations of Scripture, the adversaries of the essential and personal Divinity of Christ have gradually modified their mode of action. Formerly they tried rather to reduce the meaning of the Apostolic expressions to the measure of their conceptions; now they show themselves more disposed to recognise the true sense of Bible terms,—not allowing, however, to these declarations any authority.

Our task will be, first, to sum up the Apostolic teaching as to the person of Jesus Christ; then, to inquire whether the doctrine of His essential and personal Divinity is really a notion from which it would be well to free Christianity; and, lastly, to ascertain what position the Gospel, thus transformed, would occupy under present circumstances.

I.

Though we ourselves have not heard the Apostles declare what they thought of the person of their Master, we possess their writings, in which they express themselves, more or less explicitly, on the subject — especially those of the Apostle Paul, the first in date.

In his earliest letters, those to the Thessalonians, the Galatians, the Corinthians, and the Romans, this Apostle treats rather of the *work* of the Redeemer than of His *person*, the position of the Church at that period requiring that he should do so. Nevertheless, when describing the work of salvation and its effects, he cannot help rising from time to time to the person of the author. Thus he declares that “God sent His own Son in the likeness of sinful flesh, to condemn sin in the flesh.” * All these expressions—*His own Son*, *to send*, *to send in the flesh*—leave no doubt as to the thought in his mind. He attributes to Christ the creation of all things, and the work of leading the people of Israel through the wilderness, † evidently presupposing that Christ possessed existence in a Divine nature before His life on earth. He thus describes the love of Christ, “Though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich.” ‡ With Him, then, riches preceded poverty, and the latter was the effect of His

* Rom. viii. 3.

† 1 Cor. viii. 6; x. 4.

‡ 2 Cor. viii. 9.

love, a voluntary abnegation. He renounced the Divine condition that He might share the indigence of our human one, and by this union with our poverty, raise us to the participation of His Divine riches.

This view of the person of Christ is still more distinctly brought out in the Apostle's subsequent epistles, those to the Colossians, the Ephesians, and the Philippians. As these are addressed to more advanced believers, whose sanctification he seeks to promote, the Apostle turns his own gaze and that of his brethren more profoundly into those "unsearchable riches of Christ,"* which he had only in a manner touched upon in his former letters. Even in those he had alluded to that doctrine of a superior nature, a proof that he already had in his mind all contained in it. Thus he wrote to the Corinthians of the "wisdom" which he spoke, but only "among them that are perfect," that is, among the more advanced Christians. He compared that *wisdom* to strong *meat*, with which *men* are nourished, and contrasted it with the simple doctrine of justification by faith, which he called *milk for babes*. †

In what, then, did this superior wisdom consist, of which he thus spoke in covert words, even in his earliest letters? The Apostle tells us in his later epistles, which have just been named. He is treating of the full knowledge of the dignity of Christ, the author of salvation, the head of the Church. To the Colossians he unveils, in the person of this Christ Redeemer, the Creator of all things, visible and invisible, celestial and terrestrial, Him by whom all things consist,‡ so that the founding of the Church is only the crowning of the creation of the universe, the two works of the same Author forming in reality one grand whole. To the Philippians he represents Christ exactly as in the passage already quoted from the First Epistle to the Corinthians, as having by nature the *form of God*, the Divine nature renouncing, when He appeared on earth, that equality with God which was His by right, voluntarily clothing Himself with the *form of a servant*—the human state; then still further humbling Himself and divesting Himself of His glory, becoming *obedient*, as man, "unto death, even the death of the cross." §

From this we see the impression which St. Paul had retained of the appearance of Christ when he saw Him for a moment on the road to Damascus, as well as of the internal *revelation which God had given him of His Son*, as the sequel of that appearance. The effect of this double revelation had been so powerful as to lead

* Eph. iii. 8.
‡ Col. i. 15-17.

† 1 Cor. ii. 6; iii. 2.
§ Phil. ii. 5-8.

Paul to sacrifice without hesitation all the prejudices and repugnances against the deification of a man, which must have been suggested by His Jewish monotheism.

The same phenomenon is reproduced in a still more striking manner in John. This disciple had passed two or three years in the society of Jesus, who had condescended to make him *His friend*. It was not, then, only the severity of Jewish monotheism, but also this very familiarity of daily intercourse with Jesus Christ, which would oppose itself to any apotheosis proceeding from his own imagination.

And yet, recalling the life of his Friend, and especially words like these, which he had heard from His mouth, "I am the resurrection and the life," "I am the bread which came down from heaven," "What and if ye shall see the son of man ascend up where he was before?" &c., &c.*—recalling, I say, such declarations, he could not help recognising in Him a completely exceptional being, a being of Divine origin and nature—"We beheld his glory, the glory as of the only-begotten of the Father," and calling Him "the Word, which was in the beginning, which was with God, and which was God." He speaks of Him as "the true light which lighteth every man," as "that Eternal Life which was with the Father, and was manifested unto us," as that Adonai (Lord) whom Isaiah saw in vision when he heard the seraphim before the throne crying, Holy, holy holy, is the Lord of Hosts. †

The teaching of the other Apostles has not come down to us so fully. Still we can certify to the adoration with which they, like all the early Church, regarded the person of their Master. Were not Christians, in those early days, described as *those who call on the name of the Lord Jesus*? ‡ When we remember the severity of Jewish monotheism at that period, this belief, according to which one name alone could be adored without blasphemy—this simple expression, "*those who call on the name of the Lord Jesus*," will suffice to reveal the view which the Apostolic Church took of the person of Jesus. We learn it, further, from the pen of a heathen at the commencement of the second century—Pliny, who wrote to the Emperor Trajan, describing their worship in these words, "They sing a hymn to Christ, as to a God."

The personal divinity of Him by whom God has accomplished our redemption—such is the doctrine which the Apostles taught; it is the faith which the Church received from their mouth, the faith by which she has vanquished all the powers in league against

* John xi. 25; vi. 51-62; viii. 58; xiv. 9; xvii. 5-24.

† John i. 9; 1 John i. 2; John xii. 41.

‡ Acts ix. 14, 21. Compare Rom. x. 12, 14; 1 Cor. i. 2; 2 Tim. ii. 19.

her. Has the time come, as an *élite* of thinkers try to persuade her, for the Church to abandon this faith as useless or even hurtful—to cast it far from her like an old, rusty sword? This is the point which we have now to examine more closely.

II.

As often as I consider this question before God, three convictions take possession at once of my mind and my heart.

The first is, that we cannot take anything from the essential and personal divinity of Christ without at the same time taking away from the intimate nature of the relation between God and man.

The second is, that to take anything from the essential and personal divinity of the Lord is to take away from the horror with which sin—that which separates us from God—should inspire us.

The third is, that whatever is taken from the essential and personal divinity of the Lord is, in fact, taken away from the glorious reality of Christian holiness.

I shall now endeavour to establish these three points.

1. The closeness of relation between a superior and an inferior depends much more on what the former is to the latter than *vice versa*. It is so with the relation between God and us. This relation depends first on what God is to us, and only in the second place on what we are to God.

Now, take away from the Gospel the gift which God gives us in Jesus of *His own Son*, in the full and Apostolic sense of the word, and you have suppressed the perfect, *infinite* love of the Father towards us. There is no longer occasion to exclaim, “God so loved the world.”* The true gift, the perfect gift, is that of oneself. Take away from Jesus His essentially Divine nature, and the gift which God has given us in Jesus is no longer the gift of Himself. The reasoning of the Apostle † is thereafter of no value. “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” If Christ is not God, what relation is there between the gift which God gives us of Himself and that which a man gives of his own life for another? How, according to this, still draw from this gift the magnificent conclusion, “He that spared not His own Son, but delivered him up for us all, how shall He not with him also freely give us all things?” ‡ Do you think that if Abraham had offered only one of the sheep of his flock, or even one of his most valued servants, the angel could have said, “Now I know . . .” § I know that thou art mine; thyself

* John iii. 16.

† Rom. v. 7, 8.

‡ Rom. viii. 32.

§ Gen. xxii. 12.

and all that thou hast! And for ourselves, would the gift of the holiest of men, or the most exalted of angels, enable this troubled, anxious heart of ours, in which the *yes* and the *no* succeed each other continually, to say to God with full assurance, "Now I know . . . !" Thou art mine, and with Thee all things. If Christ is not personally God, it remains true, perhaps, that a man, the perfect man, the central man as He is called, has loved His race even to giving up His life for it, on purpose to bring it to its supreme destination; but how can we properly say that the Father's love is involved in the sacrifice of life made for us by one like ourselves? What does God put into it of His own (*ἐκ τοῦ ἑαυτοῦ*)? I indeed see a brother who loves his brethren, but I no longer find in the Gospel the Father who loves His children. It appears to me that man shines in this work more than God. And yet God, who puts nothing of His own into the gift, takes advantage of it to demand everything for Himself. Was, then, the servant right who accused his master of wishing to reap where he had not sown? * Jesus, on the contrary, gives Himself, and asks nothing, but for God. Whose is the noble part? Where is the generosity? Such a mode of salvation binds me to the creature—if Christ is only a creature—rather than to the Creator. It is man who comes forth triumphant from the drama of redemption. This human nature, then, is not so bad as is pretended, when it can produce such admirable fruit. Speak no more of faith as the link which unites man to God. It is to man that my faith unites me.

Nor is it the love of the Father only which fades away when viewed in this light. The love of Jesus Himself loses all that is most striking and deepest in the Apostle's conception of it. When St. Paul would seek to extirpate the last roots of self-love and natural vanity from the hearts of the Philippians, what does he say? "Let this mind be in you which was also in Christ Jesus, &c., who, being in the form of God . . . made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." † His voluntarily divesting Himself of the Divine glory which He possessed, and becoming man, is the sharp weapon which the Apostle thrusts into our naturally vain and egotistical hearts, to destroy within them the reign of self.

"Self," it has been said, "can be dethroned in the heart of man only by a revolution." ‡ This revolution, the most difficult of all in the history of the world, a miracle, one Being alone has power to effect, He whom St. Paul places before the eyes of the Philippians. Take away this prodigy from the life of Christ, and there remains a Christ who passes from nothingness into existence, who raises

* Matt. xxv. 24.

† Phil. ii. 5-7.

‡ The journal *L'Église libre*.

Himself from existence to holiness, and at last from holiness to universal sovereignty; who, doubtless, through grievous struggles and painful changes rises, and still rises. In this there is no motive power capable of overthrowing the idol in my heart. I have within me a man who seeks to make himself God. If this proud one is to receive a death-blow, it can only be by the sight of God making Himself man—man to worship, to obey, to serve with me; man to draw me along with Him in His own humiliation.

An honoured brother now present in this Assembly was, then, profoundly right in the remark I once heard from him: "No one has ever given himself to God, apart from the gift which God has given us of Himself in Jesus Christ."* Do not, I beseech you, treat this dogma as a metaphysical subtlety. Do not even speak of dogma. It is a fact—the main fact in the moral history of our race. It is the perfect revelation of Divine, paternal, and fraternal love. It is the foundation of our eternal adoption, as well as the overthrow of our false greatness. It is the highest power which God has set in motion to replace the moral universe on its true basis, to recover His place of sovereignty in the universe, to bring the creature back to his place, to his nothingness, to make love triumph over pride, God over Satan.

II. I affirmed, in the second place, that everything taken from the Divine pre-existence of Jesus Christ takes away from the horror with which sin ought to inspire me.

Undoubtedly the Redeemer's death, viewed simply as that of an innocent man, can reveal to us, up to a certain point, the depth of human depravity, and inspire us with horror on account of it. The sight of Pharisaical hypocrisy and ambitious cowardice, leagued together to accomplish the greatest crime in history, is too revolting not to produce a certain effect on every heart still possessed of any moral sensibility. A deeper emotion cannot fail to be produced, if to this general and simply human impression there is added the more personal feeling of humiliation and repentance which will arise within my heart from the mysterious "Him for me!" of whom the Scriptures speak to me, even when I still see in Him only a man. Him, my innocent brother, for me, guilty! Then perceiving somewhat of Divine mercy towards repentant humanity, and of the terrors of His future judgment on persistent sinners, I shall feel, as it were, a rebound of God's indignation against evil. But if at last, embracing all the fulness of the Apostolic teaching on this unfathomable fact, I discern in this brother, so full of love,

* Speech of Pastor Fisch, addressed to the students of theology of the Independent Church of Neuchâtel.

this innocent victim, this Lamb of God fore-ordained before the foundation of the world,* the Son Himself, the Eternal Well-beloved, the Word from whom I have received existence, Him who will soon appear again to be my Judge ; if I see this Divine Word in Him whom God has chosen in order to give me, in the punishment of the Cross, a lively demonstration of the treatment which I have deserved, and which will infallibly overtake me if I continue in my sin, a trembling seizes on my soul. I understand that the God who has so acted can come to no terms with evil ; sin ceases to be to me a pardonable weakness, it is a mortal enemy ; and one of the two, it or I, must perish ! I am, as it were, torn asunder ; the feeling is like that which consummates itself between two friends when they part with each other for ever. The mysterious expressions of St. Paul to be *dead to sin*, to be *crucified with Christ*, to be *baptized into His death*,† become a powerful reality to me. It is faith in the Son of God sacrificed for me, and this alone, which has been able to do this. No other power could have drawn me from the impure embrace of sin.

III. The believer dies in Christ to sin, to his own life ; but he dies, as Christ did, not to remain dead, but to rise again. Holiness, the holy life of Christ Himself, opens up before him, as the sanctuary into which he penetrates through this tomb of death, to himself. "I am crucified with Christ," says St. Paul, "nevertheless I live," &c.‡

These words express in incomparable language the contents of the third point already referred to. All that you take away from the essential and personal divinity of Christ, you take away from the reality of that holiness which constitutes your glorious destiny. Two expressions strike me in the words just quoted, and their mutual relation is instructive : *The Son of God has loved me*, and *Christ lives in me*. There we have two inseparable things : *The Son of God*, and *Christ in me*. One man cannot live in another man. A man leaves us his memory, his example, his lessons ; but he himself does not live again in us. If Jesus is only a holy man, a complete man, the normal man, Christian sanctification will naturally reduce itself to a sincere effort to follow Him. And the Church will be only an association of well-disposed people united to do good, while they contemplate together their model, Jesus Christ. This is the level to which the most exalted and glorious conceptions of the Gospel must sink the moment we make the crown of Christ's divinity fall from His head. But believe what Scripture and experience teach, that true Christian holiness is something else than

* 1 Peter i. 20.

† Rom. v. 2 ; Gal. ii. 20 ; Rom. v. 8.

‡ Gal. ii. 20.

an effort, an aspiration of man ; that it is a communicating of God to man, that it is Christ coming in person to dwell in us by the Holy Spirit. Thus St. Paul calls Christ not only our righteousness, but also our sanctification.* And in St. John, Jesus thus speaks : " I will not leave you orphans (comfortless), I will come to you." " At that day (that of the coming of the Holy Spirit) ye shall know that I am in my Father, and ye in me, and I in you." " He that loveth me shall be loved of my Father. . . And we will come unto him, and make our abode with him." " Because I live, ye shall live also." What must He be that not only comes to dwell in us by the Holy Spirit, but whose indwelling is also that of the Father ? " Without me, ye can do nothing," continues Jesus ; " I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit." " He (the Spirit) shall glorify me."† The Divine Spirit does not communicate one man to other men. The Divine Spirit does not glorify a man in the heart and life of other men. The Divine Spirit glorifies a Divine Being, the Son, who, in His turn, glorifies the Father. So Christian monotheism, summed up in the formula of baptism requires.

And this is, at the same time, the secret of Christian sanctification : holiness is Christ, and God in Christ, dwelling in us by the Holy Spirit. And the Church ? It is not merely a voluntary association of sincere imitators of Jesus Christ. It is the *body of Christ*, the living organ which He fills out of His fulness—He, " in whom dwelleth all the fulness of the Godhead bodily."‡

Oh how this Divine thought transcends the miserable bounds within which human thought strives to confine it !

A few days before his death, Vinet, the man most honoured by French-speaking Switzerland, who shed even into this town the first rays of the light which was afterwards to shine so brightly, said to one of the brethren now present : " There is a strange meanness on the part of man in refusing the royal gift which God has given us of a Christ-God." There is something very strong in this word, " meanness." It expresses what such a refusal would have been for the author of that word himself, viewed in the light of his own convictions. It would be unjust to apply it to the judgment of any individual. There may be—facts prove it—a sincere piety, an earnest love for Jesus Christ, an enthusiastic admiration of His person and His work, even in one who cannot bring himself to see in Him more than the complete man. There are even many who refuse to acknowledge His superior dignity only because by so doing they fear to lose Him in His quality of real man, of perfect man.

* 1 Cor. i. 30.

† John xiv. 18, 20, 21, 23, 19 ; xv. 1, 5 ; xvi. 14.

‡ Eph. i. 23 ; Col. ii. 9.

Wherever this loyal attachment to Him exists, it must produce the best impressions. When Jesus lived on the earth, was it not enough to touch the hem of His garment in order to feel that virtue went out from Him? All contact of heart with the person of Jesus bring to the sincere soul a holy strength.

But observe that we are not now speaking of the conditions of individual salvation. We are treating at present of the conditions of Christianity itself, of the maintaining of its position as a religion for humanity. We are speaking of what would become of the Gospel if we introduced into it a modification so considerable as that of reducing the dignity of Christ to the position of a normal representative of humanity. Would Christianity retain much longer the place it gained eighteen centuries ago, of a universal religion? It seems to follow, from all I have said, that from the moment the church consents to this abasement of the Person of her Head will infallibly date the obscuring of the revelation of God on earth, as well as the re-establishment of human pride, a marked weakening of the dread produced in the human conscience by sin, and an evaporation, as it were, of the sanctifying power of the Gospel—consequently, a decline in every respect of the moral and religious influence of the Gospel, both in society and the church. After this it remains for me only to inquire what would inevitably be the fate of Christianity, thus deprived of much of its internal strength, with its effect diminished. Could we reasonably cherish the hope of seeing it remain long at the head of civilisation, keep its moral supremacy, and victoriously resist the adversaries which it vanquished of old, but which now rise up again on the field of battle, and menace it with a final conflict?

III.

What are these adversaries? They are, it appears to me—on the one hand, pagan materialism; and on the other, Jewish deism.

Undoubtedly, the greater number of those who see in Jesus only the normal, morally perfect man, are absolutely free from any sympathy with modern materialism. It is equally true, if we consider, not their personal sentiments, but the current of ideas which carries them away, that there exists a closer connection than they imagine between their point of view and the tendency which now rules the thought of the age.

Are there not two ways of conceiving the development of the universe? According to the one, everything rises, increases, and advances by its internal force. In this point of view, *becoming* absorbs everything. According to the other, everything ascends, only because it has first descended. In this point of view the dominant idea is that of *being*—being, as the principle of becoming.

In the first view, the supreme term of the progress, hitherto at least, is man, and perfect man if he exists. This complete man appears in this case as the perfect fruit on the tree of humanity. The human species presents itself in its turn as the culminating point of organised life on our globe. And what is organised life itself but the admirable product of a happy combination of physical and chemical forces? And, finally, these can only be multiplied manifestations of the natural force originally inherent in matter. We see that this view forms a well-connected whole. It is a history of the universe in which everything ascends and nothing descends. The point from which it sets out is eternal matter; its term is man, man at first, then the perfect man, the Christ.

How, then, could this conception of Christianity struggle successfully against the materialistic view of the universe, when, as we have just seen, it is, or at least may be, only its last word? I repeat, it is a current of thought I am describing; I do not dream of imputing a consequence to any one.

According to the opposite conception of universal development, everything proceeds from a Being who does not *become* God, but *is* God. And it is only by a series of communications emanating from Him that everything becomes and advances. By a first act of His will, He brings forward matter, with its multiplied qualities. When this matter has been sufficiently elaborated, He Himself deposits in it the germ of life, because life can proceed only from a living being. From this moment, the organic molecule accomplishes its development, through all the stages of vegetable and animal life. Then, when the hour has come for a new upward movement, God causes the superior principle of intelligent free life, the mind, His own breath, to burst forth from the bosom of organised life by a new communication. Man appears with a will conscious and mistress of itself, an image of that of God; and when at last this free will, instead of advancing towards holiness by leaning on God's will, revolts openly against its author, God draws from the depths of His love a supreme communication, which, doubtless, He would not have refused to obedient and faithful humanity, but which, in that case, would have assumed another form. He gives to the world a second self, He grafts him on the trunk of the fallen race; and by his life, death, and resurrection not only raises humanity from its fall, but by the same act of power brings it to its sublime destination, by raising it to personal and perfect union with Himself, at first in the person of Christ, afterwards by Christ in our persons.

That was the term foreseen and designed from eternity. The incarnation of the Son of God is the last word in this monotheistic view of the universe, in which each of the great phases of progress has been called forth by a Divine initiation.

On one hand, then, a man becoming God is the Christ who answers to the spirit of the age. It has been well said that this is like a romance. On the other hand, God voluntarily makes Himself man. This is the Christ of living monotheism. It is the prodigy of love.

But let us suppose that the first of these two conceptions succeeds in freeing itself from its alarming union with the modern spirit, it will at once encounter a second enemy, more formidable than the first—Jewish deism.

At the word *Jewish* many of you, perhaps, smile. What is called Jewish does not seem to you very formidable for the Church. To this disdainful smile I oppose another, that of the Israelites them-

selves. I hear intelligent Israelites saying calmly, when they see us Christians concerned about the propagation of the Gospel, founding societies, building mission-houses, sending missionaries to Mohammadans and heathen, and carrying the religion of the Bible to the ends of the earth: "This religion is ours; all this work is done for us. It is we who are to reap the benefit of the sums spent, the lives sacrificed. Because the God of the Christians is the God of Abraham, Isaac, and Jacob, He is the God of the Jews. The doctrine of Jesus is only the doctrine of our prophets. A single point, the adoration of Christ, separates us from Christians. Let this absurd dogma of the divinity of a man, a dogma contrary to the elementary principles of monotheism, this last remnant of the old paganism, pass away from Christianity, and the Gospel thus purified is Judaism! Christians, we wait for you! We are not going to you; you are coming quietly to us. Soon be it so!" Clear-sighted Jews thus think, and sometimes speak. What are those of our teachers doing, then, who labour to reduce the person of Christ to the measure of a mere man, the normal man? They fulfil, without suspecting it, the expectation and ardent desire of Judaism; they work, without wishing it, to surrender Christianity to it. This will certainly be the way to appease this old enemy, but not the way to triumph over it. Go on, blind leaders of the blind! Undermine our people's faith in the divinity of Jesus Christ, and the ground will soon be cleared for the final monarchy, the empire of Israel, and the appearance of the carnal Christ, in whom it will be personified.

IV.

At the end of the first century of the church, St. John, a witness of the first opposition of the heathen power, and of the first successes of heresy, thus addressed the Christians: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"* Has this watchword of the Apostle who leaned on the Lord's bosom lost its value in our day? Has the secret of the church's victory ceased to reside in the belief of the divinity of its Head?

The eminent writer who has just traced for France the history of the first three centuries of the church told us recently †: "If Arianism had gained the day, Christianity would have perished." The remark applies as much to the Socinianism of our time as to the Arianism of former days.

The moment we deny Christ's Divine nature we take from

* 1 John v. 5.

† M. de Pressensé.

Christianity its peculiar character. Christianity, according to a French philosopher,* "is only one of the days of humanity;" one stage on the way of progress, which must, sooner or later, be followed by another. You will thus open the door to that other whom the carnal heart of the natural man calls for, and whom Jesus announced in these words: "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive (*ἑαυτὸν ληψέσθε*)!"† Menacing language, big with a gloomy future!

We are warned, dearly beloved brethren, warned by our Master! Therefore let us watch!

We have been already reminded that the city in which we are now hospitably entertained formerly witnessed another assembly much more important, officially speaking, than ours. It was convoked with the view of restraining the usurping power which tyrannised over the church, and of restoring to her the imprescriptible right of self-government.

Representatives here assembled of the different churches which form Christ's body on the earth, our task is different and more humble. We have no official decisions to make, which shall give a new direction to the march of Christianity. We have neither to depose nor to free any one. But we have a work altogether personal, internal, and immediate, to which I now invite you. It is to come individually and collectively before the Head of the Church, and say to Him, "My Lord and my God! Behold me at Thy feet! I worship Thee! Make use of me to uphold that Gospel which Thou hast given to Thine Apostles, and which they have transmitted to Thy Church! Use my voice, my life, my whole person, to render homage to Thy supreme love, proclaiming to the last Thy eternal divinity!"

To Him, the same yesterday, to-day, and for ever, be glory in the Church, as in the past, so now, and evermore!

Dr. W. Baur, Court Preacher. Berlin.

DEAR BRETHREN AND SISTERS,—Amidst the deep emotion which all of us are experiencing, I should like to be nothing but a voice saying "Amen," and calling on the congregation to say "Amen" with me. (1 Cor. xiv. 16.) We have heard a testimony to the immutability of the Apostles' Gospel; our part now is to lay hold of this Gospel with a living faith, as the power of God which can make us poor sinners blessed. The Church of God has again appeared before us as a pillar and ground of the truth; our part now

* Lermnier.

† John v. 43.

is to prove ourselves one congregation of believing and confessing men. The mark of this Alliance-time must be that, with the faith received again through the Reformation, we have the Apostolic doctrine revived in us. I trust we shall, from this hour, join the band of witnesses for Christ.

I desire, moreover, that in these moments we should strengthen each other's hearts and hands for this witnessing. "With the heart man believeth unto righteousness," says St. Paul, "and with the mouth confession is made unto salvation." I propose that all the brethren and sisters present should, with one mind, confess the Apostles' Creed.

The speaker repeats this suggestion in French and English.

The whole assembly rises and repeats together, in different languages, the Apostles' Creed.

Professor Gess, Consistorial Councillor, Breslau.

The theses of the first speaker assert the immutability of the Apostolic message that the death of the Lord Jesus is the propitiation for the sins of the whole world,—and the immutability also of the Apostolic message that the Lord Jesus is risen and reigns in heaven, as our Prince of life. The theses of the second speaker state the immutability of the message that the Lord Jesus is truly God, the Eternal Son of the Father. We have just expressed our hearty assent to these. Allow me to add another point—which has, however, been already done by repeating the Apostles' Creed. Immutable also is the message that the Lord Jesus will come again and judge the living and the dead.

My friends, there are many now who are steadfast in most points of Christian truth, with whom it is a thing of the heart; but who doubt the coming again of the Lord Jesus to judge the living and the dead, or with whom at least this belief has no place in the peculiar treasure-chamber of the heart. This is not right, my friends. The same Lord who has marked His atoning death and His resurrection as our life—who has revealed Himself as the only-begotten Son of the living God—He has constantly warned us to watch as His servants, and wait for His return. Many Christians are much to blame because, with not a few other Christians, belief in the coming again of the Saviour is so much in the background. The unhappy calculations, expressly forbidden by the Lord Jesus, are the cause. Every new generation of Christians finds it has been misled in being told that in such a year the Saviour will come. It is not counting the time, but waiting, even though many generations pass and He comes not,—still waiting every day because He

may come. The whole history of mankind seems different when we believe in the return of Jesus Christ. Each individual Christian life also seems, then, quite different.

Herr Köbner, Preacher of the Baptist Congregation at Elberfeld.

MY DEAR BRETHREN IN THE LORD JESUS,—Does the Evangelical Alliance deserve that we join it with all our hearts? And how shall our hearts really warm to it, and our energies be given to it? These questions have been answered for us to-day. We now know what the Alliance does—hearing the truth, the old, precious, immutable truth, draws hearts together. Here we feel that there is a congregation of Christ on earth. We look above all our distinctive creeds; we stand before the world and the Romish Church, strong in the consciousness that all shall be ours. O praised be God for this day!

The President: “Silence gives consent. This morning we experience this, no one else wishing to speak; while certainly all agree in their hearts with what has been spoken.”

In order to sum up the proceedings once more, the President reads the theses of both speakers. They are accepted by the Conference repeating the Apostles' Creed.

Concluding prayer by Dr. Fisch, of Paris.

Evangelisation in France, Belgium, and Italy.

Tuesday, 2nd September, Afternoon Meeting in the Great Hall of the Vereinshaus, from 3 o'clock to 5.45.

PROFESSOR VIGUET, OF LAUSANNE, IN THE CHAIR.

Prayer by the PRESIDENT.

I. EVANGELISATION IN FRANCE AND BELGIUM.

By Pastor Matthieu Lelièvre, of Nîmes.

THE question of the evangelisation of France has become one of universal interest. If the military *prestige* of France has passed away, as well as her political preponderance, her influence on the other nations has not sensibly diminished. Republican France will not conquer by its arms: it may by its ideas. It will be a focus of life or of infection in the world.

The conversion of France to the Gospel would, in all probability, bring about a decisive change of front in the moral march of modern society. To evangelise France is to evangelise the world.

The programme calls me to speak of Belgium, as well as France. But I shall naturally be very superficial in treating of a country with which I have only an indirect acquaintance. My consolation is that most of the moral and religious features of the two countries are alike.

I.

The absence of unity in matters of faith is the distinctive feature and the supreme danger of these countries, as of all over which Catholicism has held sway. Two nations live side by side in the same land. Their antagonism has been at the foundation of all agitations—philosophical, political, and social—for a century; more than once it has let loose civil war. The sharpness of this struggle is explained by the importance of the stake: the question, as was said by one of the chiefs of clericalism, being to whom the soul of a people shall belong.

These brother-enemies—the disciples of Loyola and those of

Voltaire—are alike in some respects : they show the same absence of intelligence regarding the deepest wants of the soul, the same dictatorial spirit, and the same intolerance. All true evangelisation may count on equal opposition from both. We cannot exaggerate the evil which Catholicism has done to France. There is not one evangelical idea or fact which it has not perverted. Nor has the moral sentiment been better treated than the religious. Our evangelists could tell you that this paralysis of the moral sense is their greatest difficulty with converts, and that nothing is harder than to awaken in these souls the sense of sin.

French Catholicism began to revive from 1870, but this has removed it further from pure Christianity. While the Council raised the idol of the Vatican on the ruins of Gallicanism, out of the misfortunes of France there arose a gross, unhealthy devotion, composed of noisy pilgrimages and apocryphal miracles. The clergy profited by the returning influence which the calamities of the country gave them. The army of clericalism has been beaten ; but it continues strongly organised, and ready to profit by every opportunity of assaulting our liberties. At its service it has fanaticism and moral cowardice. Catholicism, weakened for the moment, remains a formidable foe.

We must lay our account also with free thought, whose diocese, as Sainte Beuve calls it, is no more open than the Catholic dioceses to the influence of the pure Gospel. In the high regions of science and literature a contempt, scarcely concealed under polite forms, is professed for positive Christianity. They take off the hat to it, as to a dead man on his way to the grave ; but they scarcely do it the honour of discussing it. The critical and positivist schools give us a philosophy without God ; and their disciples seek to form a society without God. The cheap press propagates among the masses disbelief in God and a future life, along with many gross attacks on Christianity and its Founder.

Are we, then, to conclude that the religious future of the countries we are considering is hopelessly involved in this dilemma—either Loyola or Voltaire—superstition or infidelity ? Such a generalisation would be supremely unjust. Between the France of pilgrimages and that of civil interments there is another France, which publishes neither manifestoes nor journals, but which is well known to all who have lived among the masses of its people. This France is composed of all those whom the dreadful thunderbolt of 1870 shook to their inmost souls—dispersing the noxious vapours that had collected during eighteen years of Imperialism.

That shock was the point at which a great work of moral elevation began. Friends from other countries have been struck with

the vitality of our people, paying their enormous ransom, liberating their territory, restoring their ruins, re-making an army. They have admired the qualities displayed by the French people, who, in the arduous task of giving themselves a government, have avoided two dangers—the Charybdis of anarchy and the Scylla of despotism—and, instead of throwing themselves into the arms of a master, have chosen the government which, according to Montesquieu, calls for the greatest number of virtues among the citizens, having recourse to legal arms only, against the spirit of reaction and the clerical spirit, and vanquishing by moderation, patience, and the spirit of discipline and union. These are virtues which seemed incompatible with the national character.

But further. Many have felt that our disasters have partaken of the nature of chastisements. *Le Temps*, a journal, which does not pretend to be religious, wrote, when the capital was in flames, "Along with all our fellow-citizens, we are overwhelmed by the weight of a curse which we have deserved." No doubt the feeling thus expressed is far from that of the publican smiting on his breast; nevertheless, with many souls, the individual sense of sin has certainly been united with such confessions of collective guilt.

No doubt this awakening of conscience has been in a great measure lost in Roman formalism. Still, many serious elements have not been absorbed, and many wants have remained unsatisfied. The anti-clerical movement has not everywhere been anti-religious. In towns and country districts we meet with people who make a clear distinction between religion and Catholicism. They are outside of Catholicism, as the dove was out of the ark, finding no rest for their foot. So far are our populations from being irreligious that we hear political men, not believers, profess respect for religion in order to keep on good terms with electors. Never, perhaps, since the Reformation has the preaching of the Gospel found hearts more inclined towards it than at present. Wherever preaching tours have been made and meetings held, an eager, sometimes an enthusiastic, welcome has been given. North, south, east, and west, in country districts as well as towns, crowds applaud the speakers who tell them simply of religion and the Gospel. The workmen in large towns—as Paris, Lyons, Marseilles, and Bordeaux—listen with attention and sympathy. When one has seen these popular assemblies he no longer doubts the importance of the movement.

II.

Protestantism is the workman clearly designed by Providence for this great task. But what can 700,000 or 800,000 French Protes-

tants do in the midst of 87,000,000 of souls ? And what can 15,000 Belgian Protestants do among the 5,000,000 that their country contains ? But happily, numbers are only a secondary element in things belonging to the kingdom of God.

I cannot pretend, within the narrow limits assigned me, to present a complete picture of the Evangelical movement. I content myself with drawing up a kind of catalogue of existing operations. Most of the agencies were in existence before 1870, and of these we shall speak first.

The propagation of the Gospel is essentially the work of the churches ; and the French churches vie with each other in zeal and ardour in leading souls to Christ.

L'Église Réformée, by far the largest, is the main body of the little army which Protestantism leads to the evangelisation of the country. Its essential part in this work is to revive faith among the Protestant masses, and to dispute with Catholicism and indifference for our scattered members. By labouring to reconstitute a living Protestantism, the Reformed Church has rendered immense service. It is of vital importance that the church which officially represents our faith in France should be great and prosperous, and that she should belong to herself in order that she may belong more completely to Jesus Christ. All the friends of the kingdom of God in our country sigh for the hour when this noble church, emancipated from ecclesiastical struggles, will take the lead in the movement which seems opening up new destinies before the French Reformation.

The direct action of the Reformed Church on the Catholic masses is, doubtless, impeded by its official character. The State which pays it does not confide to it the mission of Protestantising France. Moreover, it only creates official posts where important Protestant centres already exist. But the Church has made up for the liberty wanting in its official framework by a powerful auxiliary body, the Central Society, to which we shall refer immediately. Evangelical and pious pastors, moreover, do not confine their activity within their parishes ; in the departments of the north and centre they often exercise extensive influence on Catholic populations.

L'Église de la Confession d'Augsbourg has a Home Mission in Paris, which seems to do much good, especially among the populations of Alsatian and German origin. This church exhibits great missionary activity both in Paris and several parts of the country of Montbéliard.

L'Union des Églises Évangéliques (Free Church) includes several churches which, rescued from Catholicism, are the advanced posts of evangelisation. The Commission of Evangelisation, appointed by the Synod of the Free Churches, is at the head of important

operations. By its means the Gospel is preached in upwards of a 100 different places; it employs twenty agents, and spends annually about 47,000 francs.

L'Église Methodiste, whose principal stations are in Gard, which is Protestant, carries on many interesting operations among the Catholic population. This part of its work it develops by gradually diminishing the number of its agents in Protestant parts of the country.

L'Église Baptiste, which is not numerous, works with zeal and success. Nearly all its members were once Roman Catholics.

The following long-established Societies share with the Churches the task of evangelisation :—

La Société Évangélique de France, the oldest of these societies, has existed for forty-seven years. It supports forty-seven agents. These extend over a field of labour which sometimes includes several departments. One has twenty-nine branch stations under his care. These stations represent for the most part conquests from Popery; and in some, some remarkable religious movements have taken place. We gather some striking facts from the last Report.

In La Creuse, where there were not sixteen Protestants by birth, M. Hirsch has 1,000 regular hearers, and 400 families in which the Bible is regularly read. At Montiers-Rozeille sixty-five fathers of families declare themselves willing to join the Protestant worship. In Normandy also there is very great eagerness to hear the Gospel. At Argentan, as the result of conferences held in the theatre by M. Fisch, on one occasion fifty copies, and on another eighty, of the Holy Scriptures were sold at the door; and the local newspaper said that the Bible had never been so much read in that devout town. In Haute Vienne, where the Society has both triumphed and suffered much, a priest found nothing better to do than to build a church for the extirpation of Protestantism, which, said he, “unless God interfere, will be the conqueror before long.” In L’Yonne and the neighbouring departments very wide doors are opened, and adhesions to the Evangelical faith multiply. At Flogny, Ervy, Auxon, Vosnon, Chamoy, Vermenton, Clamecy, Châtel-Censoir, Dormoy, Lormes, &c., compact circles of new Protestants have been formed. “All round Clamecy the people are stirred, and are asking for instruction. Ten branch stations have already been formed, and the hearers, among whom there are as many men as women, amount to upwards of 2,000 persons.” In less than a year the flock of Châtel-Censoir has risen to 105 members. Throughout all that country there is a movement which recalls the first days of the Reformation.

Why should a Society whose labours God honours with so great a blessing have been menaced lately in its very existence by the state of its finances? Thanks to the zeal of its excellent director; M. Fisch, and to the devotedness of the friends of the work, the crisis has been averted; and the receipts have risen to 156,842 francs, a sum which completely covers the expenses.

La Société Centrale carries on a work very similar to that of the

Société Évangélique, the difference being that it is attached to the Reformed Church, and labours in harmony with the Consistories. The services which it continues to render to the Reformed Church are immense. To it in great measure, under God, this church owes her present Evangelical majority. Forty-two evangelisation posts, founded by it, have become churches recognised by the State, and upwards of 100 Evangelical pastors have issued from its preparatory schools. Thirty-two years ago it began with an income of 2,700 francs; now it receives above 225,000 francs. With these resources the *Société Centrale* supports 139 agents, and evangelises in 320 localities, situated in sixty-seven departments and in the colonies. Its success on Romish ground is great.

At Troissy (Marne) a church has been founded, all the members of which were formerly Roman Catholics. At Chasneuil (Charente) forty-four heads of families have asked and organised a regular worship. Mansle, Ligné, and Villefangnan (Charente) are churches formed of those who have abandoned Catholicism. In the centre of France we find, among the operations supported or assisted by the Society, work on the banks of the Loire along with the community of Pouilly, founded about ten years ago, which has a church and 125 children in its schools; work in the division of Montluçon, with 1,000 converts; work at Montmorin, in Auvergne; and that begun at Billone. At Concorès, in Lot, thirty-four heads of families have asked a pastor and a service.

This suffices to show that the *Société Centrale* occupies a high place in the evangelisation of our country. It owes much to its energetic agent, Pastor Lorrian.

La Société Évangélique de Genève has rendered for forty-eight years most disinterested service. Its school of theology supplies French churches of all denominations with pastors, many of whom are willing to occupy the poorest posts in our mountains. It supports in the west, in Dauphiné and Vaucluse, fifteen pastors, teachers, and evangelists. Fifty-six colporteurs, employed by it, and directed with much zeal by M. Dardier, traverse thirty-one departments. Upwards of 20,000 copies of the Holy Scriptures, and more than 224,000 almanacs or tracts, were distributed on their last tour.

The Evangelical Continental Society (London) by means of grants of money to different stations carries on a work similar to that of the Geneva Society, but more limited.

Since we have crossed the frontier, let us give a place of honour, among societies which take part in the evangelisation of France, to the British and Foreign Bible Society. By its sixty-six colporteurs, admirably directed by M. Gustave Monod, jun., it sold, in 1878, 76,446 copies of the holy books. Last year they circulated, including the distributions made at the Exhibition, 538,124 copies. We

must not forget the Bible Society of Scotland, which is responsible for the salaries of Bible colporteurs acting as auxiliaries to pastors; nor the American Bible Society, which does not forget our country in its distributions.

Returning to France,—our two Bible Societies contribute largely to the diffusion of the Scriptures. *La Société Biblique de France*, whose distributions last year amounted to 49,757 copies, is particularly helpful in works of evangelisation, because, in certain circumstances, it reduces the price of a bound copy of the New Testament to fifteen centimes.

La Société des Traités Religieux de Paris supplies distributors with its excellent publications at a low price, or even gratuitously. Its *Almanach des Bons Conseils* opens a way in many places for the Gospel.

La Société des Livres Religieux de Toulouse is one of our most useful societies. Its catalogue contains 800 works or tracts, all written in a thoroughly evangelical spirit. It puts them at the disposal of distributors and of schools at a considerable reduction, and to public libraries it gives them gratuitously.

The two Societies just mentioned are greatly helped by the powerful and generous Religious Tract Society of London, which has the evangelisation of France deeply at heart. To Christians on the other side of the Channel we also owe "L'Ami de la Maison," "Le Rayon de Soleil," and "Publications Populaires," which do not need our praise.

From these long-established operations, which have all made a new start since 1870, we pass to those which owe their origin to that terrible crisis.

La Mission Intérieure Évangélique, which began in the Evangelical Conferences at Nîmes, in October, 1871, in one of those hours of pure Christian enthusiasm which they who were present will never forget, has sought to give a new impulse to evangelisation by inviting all Christians—laymen and pastors, men and women—to take part. It has endeavoured to accomplish this end by forming believers into groups, and asking them to unite their efforts and their prayers, on Evangelical Alliance principles. It has not, however, succeeded to any great extent in this task. The formation of groups has been easily accomplished only where an advanced religious life already existed; elsewhere it has failed, from various causes. Several of the founders of the work have been asked if they had not put their hand to a mere Utopia. But no. If in this aspect the Home Mission seems to have been born before its time, in other respects it has begun a great work. It has given an impulse to individual activity, and to the co-operation of laymen in

evangelisation, and high above ecclesiastical standards it has made the banner of the Cross to wave. Its Central Committee at Nîmes has organised evangelistic tours and meetings by making use of the temporary services of pastors and well-qualified laymen, as well as by means of regular itinerating agents, among whom we mention M. Théodore Monod, whose ministry has been a blessing to many. Now, when the prospects of evangelisation are more encouraging than ever, the Home Mission has a magnificent task, if Christians will furnish it with the means. If the Mission did not exist, we should have to "invent" it. An auxiliary Committee, lately established at Paris, in which our various religious societies are represented, leads us to hope that the work is about to enter on a new career of blessed activity.

L'Œuvre des Réunions Populaires, founded by Mr. McAll, represents the most brilliant side of our operations. M. Babut reminded you yesterday of the truly providential origin of this work. The work of popular meetings has been developed with truly Anglo-Saxon enthusiasm. Twenty-three stations, which surround Paris like a girdle of detached fortresses; the co-operation of all the living forces of Protestantism in the spirit of the Evangelical Alliance; the light of the Gospel shed in floods amidst the working classes, scattering the darkness of unbelief and superstition; the moral improvement of the people of our suburbs accomplished to such a degree that the police testify with astonishment to its effect; finally, conversions—real and solid; if not numerous;—are not these considerable results already, and do they not warrant us to expect much in the immediate future?

Round the popular meetings of Paris similar operations group themselves. In the Rue Royale, the meetings directed by M. Armand-Delille, one of those old men to whom we would fain say in the language of Scripture, "O king, live for ever!"; the labours of Miss de Broen, a foreigner with a French heart; of Madame de Pressensé, who sheds the lustre of love over a name dear to the friends of the Gospel and of liberty; of Madame Dalencourt, the worthy sister of the gallant Lieutenant Bellot; popular meetings at Lyons, Marseilles, and Bordeaux;—all these show that the way opened up by Mr. McAll is the good way. There is also the work, just begun, for applying to the evangelisation of the capital the methods and plans of the London City Mission.

We must still notice some provincial operations: that of the Lyons Committee for the evangelisation of the valleys of Felix Neff, and of the departments of the South-east; that in Ain, directed by Pastor Pasquet; the work of evangelisation on the coast of Provence, placed under the direction of M. Valès, with the help of English

Christians. Let us not forget the school for evangelists at Nice, the institution at Glay, and others of the same kind.

It would be ungrateful not to mention further *La Société Neuchâteloise pour l'évangélisation de la France*, which, originally founded for the purpose of visiting the soldiers of the army of the East on their return home after being detained (*internés*) in Switzerland, supports works at Montluçon, Le Puy, and Gap. This Society has taken charge of the *Bible Carriage*, a vehicle used by an intrepid evangelist and his wife, M. and Madame Pointet, who go over the whole of France, making known the Gospel at fairs and markets. From September, 1871, to the end of December, 1878, the Bible Carriage had traversed fifty departments, had sold 28,510 Bibles and New Testaments, 86,259 almanacs and illustrated papers, and distributed gratuitously 389,250 portions of the New Testament.

BELGIUM.—Belgian Protestantism has far fewer resources than French Protestantism. Most of its pastors come from France and Switzerland. Nevertheless it appears to have taken root in a country from which it seemed to have been for ever extirpated by the sanguinary despotism of the Duke of Alva. Twelve churches are recognised by the State, and form a Synod, which meets annually. A *Comité d'évangélisation* is attached, whose directors and agents are thoroughly evangelical. This Committee, writes pastor Rochedieu, supports in the Walloon, and Flemish provinces, nine churches organised, or in process of being so, and eight schools. Worship is celebrated in fourteen localities. These posts are occupied by three pastors, three evangelists, twelve teachers, and three colporteurs. These figures do not include the recognised churches, or schools supported by them—as that of Brussels, with 300 pupils. The income amounts to 16,000 francs. Several churches, to which grants are given, such as Douvrain in Hainaut, Courtrai and Roulers in Flanders, have recently left Catholicism.

La Société Évangélique ou Église Chrétienne Missionnaire Belge, founded in 1837, carries on excellent work. It has forty places of worship, and employs twenty-two pastors and evangelists, assisted by Scripture-readers and teachers. It has distributed four millions of tracts. Upwards of five hundred thousand copies of religious books have issued from the Bible dépôt at Brussels. "The work of the Society," writes M. Anet, "has been and is done among Roman Catholics, and for them." In our churches, small or great, there are very few Protestants by birth. The only important exceptions are Brussels and Antwerp; and even in these places the majority of our members have been Romanists. The stations which have most recently left Catholicism are Morville and Sart-Dame-Avelines.

The *Wesleyans*, also, have lately begun a work in Brussels, and have already made some conquests from Popery.

The movement towards Protestantism in France and Belgium is divided into two well-marked currents.

The political and philosophical current, to which belong in Belgium MM. de Laveleye, Goblet d'Alviella, Frère-Orban, junior, and, in France, MM. Rénouvrier and Pillon, editors of the *Critique Philosophique*. These men make adhesion to Protestantism a means of resisting the formidable social power of Ultramontanism. They recognise the reality and permanence of the religious sentiment, and see in Protestantism the only reconciliation of these wants with the principles of modern society. This point of view, defended with zeal and talent by some distinguished publicists, has by no means received general adhesion. No important political journal really befriends it; none of the acknowledged leaders of the democracy rally round it. The greater number of them still believe that we can destroy Catholicism, without putting anything in its place, and repeat the saying of Voltaire, "I deliver them from a monster, and they ask what I intend to put in its place."

The popular current appears both more religious and more profound. Evangelical Protestantism will do well not to despise the support which publicists and philosophers bring to it; but it will also be wise to lend a most attentive ear to the great cry which goes up from the heart of the masses who have no God, and who are calling for one.

III.

There is no time rightly to explain what we ought to do, to second the movement going on, and to give a new impulse to evangelisation. Briefly, then, there are certain difficulties to be removed. Some belong to the state of our legislation, with regard to religious liberty and freedom of association. We have reason to hope that in the new political situation these fetters will disappear. Another obstacle is the ecclesiastical crisis of French Protestantism. I may be permitted to express the wish that the Reformed Church may be separated from the unbelieving elements which weaken her, and so devote herself with entire freedom to the work opening up before her.

We must make a better use of our *means of action*. Speech continues to be one of the most powerful of these in French-speaking countries. We need a *corps volant* (flying body) of men to hold meetings, both pastors and laymen, commissioned to prepare the way for evangelisation by discussing in public and neutral places—

theatres, concert-rooms, and town-halls, &c.—subjects of general interest, from a Christian point of view. Controversy might have its place provided it were serious and elevated, demolishing only to build up again. The success of the conferences of M. Réveillaud and of others has opened up a wide path in which we must boldly advance. We require evangelists, many of them carefully trained for an aggressive and itinerant ministry, knowing the Bible and the human heart, and not ignorant of Roman Catholicism and unbelief. In asking for educated evangelists, I think that at present we must often content ourselves with a somewhat shorter preparation, and send recruits to the front though but slightly trained. Again: we should multiply popular evangelisation meetings, after the type, generally, of those of Mr. McAll.

To act on the masses, let us also make more use of the Press. We regret the failure of the small halfpenny journal, which could have done valuable service if it had made its entry into the world under happier auspices. This idea should be taken up again some day and made to succeed. We should require, besides, a series of pamphlets by our best Protestant writers, on questions of the day in relation to Christianity. Too little is done among us in this way.

Three conditions appear indispensable to the success of evangelisation.

The first is fidelity to the Gospel of Jesus and the Apostles. A Christianity without dogmas and miracles would be as powerless in the Home as in the Foreign Missions. The evangelisation of France will be performed by believers, or not at all.

A second condition of success is that our work should be pursued in the spirit of the Evangelical Alliance. External unity is probably a chimera; but let internal spiritual unity be a reality. If Catholics do not find among us the pompous and deceptive uniformity of their Church, let them find "the unity of the spirit in the bond of peace." Let a brotherly understanding preside over the distribution of our forces and their judicious employment; and we shall soon see that it is not in war only that union and discipline are power.

The last condition of success, and the one which includes all others, is an outpouring of the Holy Spirit. It requires nothing less than men full of faith and of the Holy Spirit to believe in the religious awakening of those Latin races which Rome, the great enchantress, has intoxicated with her narcotics. To engage in this revival without such Divine help would be the most presumptuous and mad of enterprises; but to engage in it with God is to make a covenant with victory.

All, then, comes to this—to receive the Holy Spirit in order to communicate Him.

Now, brethren, we would not forget that God "gives the Holy Spirit unto them that ask Him."

"L'ŒUVRE MAC-ALL" IN PARIS: ITS METHOD AND ADVANTAGES.

By the Rev. R. S. Ashton, B.A., Secretary of Evangelical Continental Society, London.

THIS remarkable mission has been fairly tested, and has won an important place among the various schemes of evangelisation started in this age of Christian invention. Powerful and eloquent voices have hailed it as the simplest and easiest method of bringing the Gospel to bear on the lower classes of society—at least in a country like France, where the deepest ignorance prevails with regard to the fundamental truths of scriptural Christianity.

On the other hand, some persons affect to believe that these *Conferences Populaires* may become a source of peril to the churches, if not to society. They fear lest such familiar gatherings should be looked on as a substitute for public worship, and lest the office of the pastor should be lowered, and his influence over men's souls weakened, by the prominence given to the lay element at these meetings. Possibly the thought of some may be that a new sect will arise, the MacAllists, forming a home for persons who prefer childish hymns and short addresses well interlarded with anecdotes, to the manly discourses, and the instructive and poetic hymns, which in all ages have been the means of kindling the zeal, consoling the hearts, and edifying the minds of Christian people. In presence of such objections it may be well to study with some care this remarkable work, and to bring out to view its fundamental principle, as well as the immense advantages it offers, both in regard to Evangelisation in general, and also to the healthy development of the Church of Christ.

On the papers of invitation distributed in the streets are the following words: "Some English and French friends desire to speak to you about the love of Jesus Christ." The principle of the work, and its method, as also the secret of its success, are all contained in that simple notice. The love of Jesus Christ is the great subject presented and unfolded in all its bearings. The method of conducting the meetings may be stated thus: Plenty of bright, cheerful singing, interspersed with simple and familiar addresses

and readings from the Bible and other books. To this it may be added, that the mission is carried on by *friends*—that is, by persons whose love for the Saviour has led them to love their neighbour, and to desire to speak to him of what they have found to be the great source of consolation, and the only means of spiritual regeneration. Christian love makes its appeal to the heart and is understood. Nor should the arrangements for the comfort of those who attend be lost sight of; rooms well lighted, and in winter well warmed; chairs for every one; walls ornamented with Bible texts or coloured pictures; books and magazines lent to such as come early.

Again: no controversy, political or ecclesiastical, is allowed. The circumstances under which these meetings were begun rendered this restriction necessary, and the same plan is still followed. Experience has shown that it is not necessary to be controversial in order to get an audience. But, it will be said, at all evangelistic meetings the love of Jesus Christ is the principal subject of discourse; yet crowds are but rarely seen flocking to them. Why, then, should these popular Conferences prove so great a success? I think I have already explained the reason. The rooms are now turned into churches or chapels. There are no long prayers, followed by a long and doctrinal sermon. Passers-by are invited to enter. Every one is offered a hymn-book. Simple language is used. The audience are not supposed to be Christians, and hence instruction is given in the elements of Christian truth. All is simple and familiar, and the spirit of Christian love breathed in the meetings, awakens in those present a desire to come again and to learn more of those Divine truths which inspire such love.

Here a new objection arises, and it is one which is often made. With a teaching so superficial, how can the attendants at these meetings obtain that knowledge of Christianity indispensable to all who would "attain to the stature of a perfect man in Christ Jesus" (Eph. iv. 18)? I am glad to be able to give you Mr. McAll's own reply: Many of the Paris pastors take an active part in the work. They thus came to know the persons awakened or converted at the stations which they visit; and by degrees many of these persons are led to attend their ministry, and in many cases to become members of their church. This is the end which Mr. McAll and his colleagues desire to attain. They wish the stations to become recruiting-places for the churches. Further: when a station is sufficiently established, a Bible-class is formed, under the direction of one or two pastors of the neighbouring churches, irrespective of denominational differences. Seven such classes have already been formed, and they constitute a bond of relationship between the

stations and the churches. But besides these Bible-classes, presided over by pastors, there are others conducted by the young Evangelists, or by other persons belonging to the Mission. The last Report states that in 1878 more than 18,000 persons were present at these classes. Mr. McAll hopes that in time classes of the former kind will be established at all the stations. He cannot, then, be reproached with seeking to set up a new denomination, or with leaving his converts in a state of spiritual childhood.

A special department of the mission cares for the children, and by means of Sunday-schools and week-day meetings seeks to engrave upon young hearts the great truths of the Gospel. This department, to which Mr. Maitland Heriot was devoted, has been extensively worked. The last Report states that during the year 1878 nearly 42,000 children frequented the Sunday-schools, whilst a still larger number attended the week-day services. It is hoped that these children, when older, will join the Protestant Churches of the capital. I ought to add that at all the stations libraries are established, the books of which are much read and appreciated. This is another valuable means of supplementing the instruction given.

Here, then, is a method of evangelisation which must commend itself to all who have at heart the advancement of the kingdom of God. Many consciences have been awakened, many hearts renewed. Among the working classes of Paris many persons are now to be found rejoicing at having thus obtained the true knowledge of the Gospel. Two Philanthropic Societies, *La Société Nationale de l'encouragement du bien*, and *La Société Libre d'instruction et d'éducation populaires*, have granted medals to Mr. McAll, and the police even have acknowledged the moral influence of these *Conferencs populaires*.

In closing, allow me to say a few words on the advantages likely to accrue to the Church itself by such a method of evangelisation. In the first place, it offers to all Christian people, without distinction of sex, talents, or age, a sphere in which each may work. Young ladies may render service by presiding at the harmonium, and by singing; young men also by distributing leaflets in the streets, and by inviting passers-by to enter; pious ladies may do much to extend the work, by visits to the homes of those hearers who are willing to receive them; and earnest laymen, by sharing with the pastors and evangelists the labour of delivering addresses. Many who know the Saviour desire to imitate Him as far as possible in doing good, "The love of Christ constrains them." But they often ask, "What can I do?" and they ask in vain. But if this mode of evangelising the people were adopted in all large

towns, no one, at least in those towns, could say, "There is nothing that I can do for it." In fact, this system enlists all who are burning with zeal for the glory of God, and employs them in posts for which they seem fitted. This aspect of the work must commend it to ministers who often mourn to see members of their flocks spending useless lives. The day will surely come when the whole Church will be a society of workers, a hive with no drones, all occupied in advancing the reign of righteousness, peace, and joy. *L'Œuvre McAll* may tend to hasten that day.

It should also be borne in mind—and this fact ought to interest the brethren present at this Congress—that this system serves to create and develop an Evangelical Alliance wherever it is applied. On the same platform stand members of the Reformed Church, Lutherans, Methodists, and Baptists, to proclaim and expound the Gospel of Jesus Christ. At first some among them hardly feel at their ease. Their position is a strange one. The divers ecclesiastical systems to which they belong have kept them apart from one another. But perceiving that each proclaims the same message, and that all are ambassadors of the same Saviour, a feeling of unity springs up, bonds of affection are formed, and they soon recognise one another as members of the great family of God.

The financial side of the work likewise deserves consideration. Foreign Missions are costly. Evangelisation Societies cannot always find either support, workers, or money. They fear to begin fresh operations because Christian liberality is often little understood and little practised. Now, the method of Mr. McAll is comparatively inexpensive. A small hall, simply arranged, some bills printed, some hymn-books, and a harmonium, are all that is required. With £100 a year a very good beginning could be made, and in large towns, where there are earnest Christians, it ought not to be difficult to find either the men or the money necessary to open one or two rooms. Indeed, one of the most astonishing features of this movement is the way in which God has disposed hearts to give and friends to co-operate; pastors, like Mr. Dodds and M. Bernard de Watteville, who have abandoned the work of the regular ministry to devote themselves to this missionary life; laymen like Mr. Maitland Heriot, the two MM. Moilliet, and Mr. Chauntrell, who have disinterestedly given themselves to the work. From the commencement Mr. and Mrs. McAll have found in M. and Madame Rouilly persons eminently qualified to help them. A large number of young ladies have also consecrated themselves to the Mission, and have rendered great service.

Another word and I have done. The system of which I have spoken is of great importance, both to the Church and to the

irreligious masses of our fellow-men; but of even greater importance, perhaps, is the self-sacrificing zeal of Mr. and Mrs. McAll. They believe that they heard a Divine call, and, without "conferring with flesh and blood," they gave themselves to the work. They have consecrated their little fortune, their strength, and their time to the moral and spiritual good of the poor of Paris. In spite of enormous difficulties they have gone on their way, and although success has crowned their efforts beyond what they could have dared to hope, yet their burden is still very heavy, much heavier even than on the day when they opened the first "reunion morale" at Belleville. But still they persevere. A noble example for all!

III. EVANGELISATION IN FRANCE.

By Pastor Fisch, of Paris.

I WOULD fain bring home to your hearts the evangelisation of France. The Alliance, to develop itself fully, must ever enter into practical work. It is a mistake to compare our times with those of the Reformation. In the sixteenth century the Gospel set the fire burning throughout the land. Cottages, towns, castles, helped alike to increase the band of the Huguenots. Not so now. The upper classes are bound up with Catholicism; and by them the tradespeople, and to a great extent the working classes, are kept from the gospel for fear of losing work or patronage. With the exception of Paris, it is chiefly, if not only, among the peasantry that an opening is found. Besides, there is an enormous difference between our resources and those of our clerical opponents. Our Societies for evangelisation have an income of about five hundred thousand francs. The funds which belong to Catholic institutions increase every year by fifty to sixty millions, especially through legacies, which they know well how to obtain. And the political conflicts have not much hurt Catholicism, but rather strengthened it. "The Church is under persecution," is the cry of the priests; and the female population is worked upon. The difficulties before us are indeed great. A sanguine optimism would only weaken our attempts and end in discouragement; we must own the difficulties, and own, too, that our most strenuous efforts are required. You will then ask: Is it possible that the gospel should obtain the victory? I say, "Yes!" in spite of all difficulties. I feel deeply persuaded that God has thoughts of mercy towards my poor country. Several things show this. During the war hundreds of thousands of our poor soldiers were brought into contact with the Bible. I need only remind you of what was done

in Switzerland alone for our eastern contingent interned there. Moreover the clergy are at variance with the authorities, which was not the case during the Second Republic. This is a real blessing, especially as regards the country population. The municipal authorities place no difficulties in our way, but rather favour us. We must not let these remarkable opportunities pass by unused; for things may change at any moment. Our means are of the humblest, and the work is great; but, like the youthful David, we go forth in the strength of the Lord. I would that every heart in the Alliance were warm for the conversion of France, which enriched with her noblest blood every Protestant country in Europe. Let us unite, brethren, in asking the conversion of France. And let us not forget that it is a duty to come to the rescue of our working Societies. Consider well their trying position in seeing so many doors open to their efforts while they are so straitened for want of funds.

IV. EVANGELISATION IN ITALY.

By Professor Em. Comba, of Florence.

BRETHREN AND SISTERS IN CHRIST JESUS,—The question is often asked how far Italy has been Christianised. Doubt early began to hover round the very altars. Savonarola was a solitary voice, lost in the desert. One of his hearers, Machiavelli, made this confession: "We have neither faith nor country left; and this we owe to the Church and the priests."* The attempt to graft a few branches of the Protestant Reformation on the tree of our Pagan Renaissance brought flowers and even some fruit; but doubt and papal reaction killed our dearest hopes. "What ruins!" Voltaire laughed over them with his contemptible laugh. "The Italians are nothing. Italy is the country of the dead." Yet Italy was still looked to for actors! Aye, and, to the amazement of the world, there has been performed the greatest drama of modern times. The last act ended in Rome with these celebrated words: "Siamo a Roma, e ci resteremo." (We are at Rome; and here we will stay.)

Is it not all a dream? Italy at Rome! Here the Pope in the Vatican, there the King in the Quirinal; here the hall of the adjourned Council, there a Constitutional Parliament; here the Inquisition, there a representative of the Waldenses; here the Swiss halberdier watching Mr. Van Meter; the keeper of St. Angelo hearing the voice of Father Gavazzi; the Cardinal-Vicar from the

* *Abbiamo con la Chiesa e con i preti noi Italiani questo primo obbligo d'essere diventati senza religione e cattivi.*

windows of his palace might accompany the singing of Methodists ; the newsboys shout out the names both of the " Fanfulla " and the " Osservatore Romano ; " the Pope's Encyclical, or some reply to this or that controversial address. Extremes meet, clash. If one is hurt, so much the worse. The best plan, they say, is to give in ; it is Father Curci's advice.* One has to make the best of it ; as the Cardinal-Vicar turned his own back, and that of his palace, on the eyesore of the Methodist Chapel.

Thus, politically, Italy has been made. What next ? " Now that Italy is made," says a voice we venerate, " we must make the Italians." † That is, we need an ideal, a foundation, a basis for the education of the family in Italy. This ideal is religion.

To our sceptics the surprise has been disagreeable. Rather twenty battles than the solution of a problem which interests, or does not interest, conscience. As usual, they hoped to leave the matter to the Pope. Hence attempts at conciliation, discreditable enough to our moderate Liberals. Everything in Pius IX. tended to calm the public mind. Not so with Leo XIII. ; his attitude, irreproachable in certain respects, announces contest, and calls forth apprehension. Until now, the Papacy and our liberties were like two mortal enemies, avoiding each other. But it will be so no longer. Contest is certain, and the more to be dreaded, as the Catholic religion mixes itself with all interests ; by its rites it holds the family in bondage, claiming especially the children, and shaping them after its image. " The Church can count upon those she educates," said Cardinal Antonelli.

Even on the indifferent ? I feel inclined to say, *especially* on the indifferent.

How does Italy defend herself ? She lets loose against the Pope " the demon of negation." ‡ But this demon sends people to mass and to the confessional. Religion would be better. All know it. But who does not know also that religion cannot be invented ? A religion has been promised us, but it delays. Why not attempt at least a reform of Catholicism, with the participation of the laity in Church government, and the independence of the lower clergy ? § But what dreams are these ! A Catholic Church in Italy without the Pope, at this time of universal slavery ? Let the question resolve itself ; let us not despair of liberty, it will bring forth fruit.

* See " L'Evoluzione del P. Curci " in the " Rivista Christiana," November, 1877, and his last book, " Il moderno dissidio." Florence, 1878.

† M. d'Azeglio.

‡ " Ciò che prevale è il demone della negazione."—Raffaele Mariano.

§ This policy is suggested by Gladstone and seconded by Guerrieri, Gonzaga, Raffaele Mariano, &c.

But how, where all is emptiness? No, it is vain. Our institutions are "a body without soul: whence should come the spirit of life?"* Happy indeed are the Protestant nations!†

In a parliamentary discussion lately many considerations of this kind were uttered. The Hon. Majocchi spoke thus:

"An ounce of the good sense of Luther would be more to our purpose than all the volumes printed with a view to reconcile the principles of Catholicism with the rights of civil sovereignty. . . . I have much admired the speech of the Hon. Bovio, but I cannot go with him in thinking that unbelief might do what a Luther could do for the moral restoration of our country. . . . All of you know that in spite of the holiness of their doctrine and life, those who ventured to advocate the reform of the papacy have shared the fate of Arnolfo di Brescia, of Savonarola, of Aonio Paleario. The idea of a tempered Catholicism after the fashion of Manzoni, Cavour, or the suggestions of the Nuova Antologia and other moderate papers, is looked upon as no better than heresy. Besides, what good would it do, unless it were to perpetuate an anomaly, and to prove once more the moral inferiority of Catholic nations? I ask for a bill that will show our people that government is determined to do away with that system of hypocrisy for which we are justly reproached by the clerical press itself, which has the merit at least of saying openly that all religious liberty is incompatible with Roman Catholicism."

These are words to make the heart thrill. But mere words will not free the masses from the papal yoke and bring in that religion which M. Minghetti says is fit for free minds only! What we need, and what could save us, is a spontaneous movement of awaking and reformation in the very bosom of the Catholic Church. Can this be looked for?

This question has occupied our best patriots. Let us hear them.

That word of Erasmus has not been forgotten: *Itali omnes athei*. There are some who, having met with minds of a light, sceptical kind, jump to the conclusion — *ab uno disce omnes*. No; not in Italy, more than elsewhere, is atheism universal, although many Italians, without knowing it, say in their heart, "There is no God." On the other hand, we must not flatter ourselves, in spite of certain appearances.

If we can believe Signore Mamiani, there are two classes of Italians—the Rationalists and the Catholics. And our philosopher accuses both of indifference, which he explains superficially enough. M. Minghetti deplores the ignorance of the clergy, already exposed

* "Abbiamo il corpo: chi sarà l' uomo che soffierà lo spirito vivificatore?"—Tenerelli.

† An allusion to a remarkable discourse by Petruccelli della Gattina. He says: "Ne' paesi cattolici dunque tutto è inferiore a' paesi protestanti: morale, scienza, coscienza, attività individuale." ("The Catholic countries are inferior in everything to the Protestant ones: in morals, science, conscience, individual activity.")

by the Abbé Gioberti; he laments the superstition of our people, especially the country population. The upper classes he divides into two orders,—the one, tied to the Vatican; the other, hostile, composed of men of science and politicians. The middle class seems to him to display all possible shades, from the most ultra clericalism to the most cynical unbelief. How many are there who, while calling themselves Catholics, make mental reservations respecting the Church's dogmas, and accept its discipline and rites only as they please. There are, indeed, those who feel the need of religious reform; but they are sadly wanting in intellectual vigour to enter upon its questions, and in moral vigour to insist upon its urgent necessity.*

In short, the inertia of this doubt, which Massimo d'Azeglio called "do-nothing"—*scappafatiche*,—this is the great danger. We must get out of it at any cost. Let us try all possible means to awaken in the laity, and the clergy themselves, a sense of responsibility and of liberty.† Then a reformer will arise, and with him reformation. Let us be his forerunners. Even unbelievers work in this direction. There are some who would preach if people would listen. The preaching is chiefly from the press, which at times says astonishing things. Shall I tell you what was said by Sig. Lanza, President of the Ministry, who led us to Rome by the breach of the Porta Pia? It is worth hearing:

"I firmly believe that within the Gospel are enclosed the germs of a civil and human progress almost infinite. The Divine book which has proclaimed the abolition of slavery, the common brotherhood of all, peace upon earth, the duty of charity to the poor, must have virtue sufficient to meet the demands of the most advanced civilisation, and to be the creed of all the world. What we want is an apostle to vivify the sacred doctrines of the Christian faith and to prepare the religious sentiment of our people for their reception. I have hopes that when the times are ripe, such a one will appear. In the meantime we live in a period of preparation, and those do a good work who attempt the instruction and education of the people, in order to revive the religious sentiment, without which nothing great is possible."‡

But what is the result of the anti-clerical movement? You will observe, not much beyond words. I confess that here we come upon one of the vices of Latin, or Catholic, education. But here and there are signs of reaction.

* Taluni sentono il bisogno di una riforma religiosa, ma difettano della forza intellettuale per affrontarne i problemi, e della forza morale di affermarne la necessità e l'urgenza."—*Stato e Chiesa*, by Sig. Minghetti.

† The theory of separation as propounded by Sig. Minghetti tends in this direction. Sig. Mariano would have the action of the State felt more strongly, if not more directly.

‡ "Manca solo l'apostolo . . . Io confido che, allorchè saranno maturi i
"so comparirà."—Lanza, in a letter to the *Patria*, a Bolognese paper.

We must also recognise a deep-seated evil, hiding within the most generous efforts. Though there is sincerity, it is not complete. People care for religion, but only on account of its good gifts. To speak with a great poet, they expect

"Liberté, vie, et foi sur le dogme détruit."

(Liberty, life, and faith built on destroyed doctrine.)

Truly, the religion of the Gospel is rich in blessings, but on condition that we seek it *first* as Christ has taught us, with a personal and humble faith. Plain good sense perceives this, and a Jew has made himself its mouthpiece.

"Look," he says, "at your modern Luthers and Zwingles! They preach a reformation which they think they need not themselves. Are they not dreamers? . . . The religious renovation of Italy will not proceed from the *esprits forts*.*"

These agitators hesitate, and at times give up all hope. "Our soil," writes Sig. Bonghi, "is exhausted by the victory, the quiet, long-lived triumph, of Catholicism; and if true religion is needed to revive a nation, we can scarcely hope for its breathing upon our spirits."† "I think so too," added S. Minghetti, as he quoted these words. And Sig. Mamiani says, "You can, alas, read in my heart that I give up the hope of seeing a fresh shoot upon the old trunk of Catholic tradition."‡ Sig. Mariano, it is true, makes exception; he yet hopes, but his heart is still young—more open to the aspirations of the future, to the faith which renews. Would that I could speak to you of his recent work, constituting one of the happiest signs of our time.

If I am not mistaken, all that I have just been stating proves the sovereign opportunity of the mission of the Evangelical Churches in Italy. Their progress, slow but real, will prove the power of our God. It is not necessary to enter into many details; a few will suffice.

The Evangelical Mission in Italy has already attracted the attention of some thoughtful minds, especially the Pope's, who anathematizes it with a persistence that leaves nothing to be desired. Pius IX. testified for us by his invectives. His successor says that we cause him an "immense unhappiness," § and he has issued an

* "Predicano una riforma della fede, della quale non sentono per se stessi il bisogno . . . Il rinnovamento religioso in Italia non può essere opera di 'esprits forts.'"—*L' Opinione*, a Roman journal.

† "E terreno stanco il nostro . . . Oggi, se la vera religione è necessaria . . . si può poco sperare che spiri nell' animo nostro."

‡ "Non ho speranza nessuna di veder tallire sul ceppo antico cattolico un qualche nuovo germoglio."—*Nuovo Ant.*, June 15th, 1878.

§ "Immensa amarezza."—See his letter to Cardinal Nina.

exact, minute, inexorable excommunication. He has threatened with the pains of hell those who do not avoid the contact of our leprosy.* As the Evangelical propaganda can no longer be suppressed, a Florentine paper proposes to draw around us I do not know what sanitary cordon, in order to counteract its spreading.† This proves it is of some importance; the enemy fears it.

Here are some facts.

The word of God, that lamp which the Vaudois colporteur of old brought into our deep darkness, twice printed in the vulgar tongue before the Reformation and several times since, that two-edged sword which penetrated the heart of the Madii, of a Guicciardini, and of a L. de Sanctis, before the word of man had made itself heard, continues to convince souls of sin and of salvation. If it is still thought of no importance, it is through ignorance.‡

I must not forget to mention the beautiful family Bible, reprinted at Rome in 1875. The New Testament was printed at Rome as early as 1849, and the whole Bible at Florence in 1868. One of the professors of the Vaudois theological faculty is now preparing a new translation of the New Testament. These humble attempts of Italian Bible movement do not lessen the activities of foreign societies. The zealous work of the colporteurs, directed especially by Dr. Stewart and Mr. Bruce, is well known. About eighteen months ago the British and Foreign Society printed at Florence 15,000 copies of the New Testament, and I have just learned that the Society hopes to add 20,000 more before the end of the year.

The Bible and its propagators receive most interesting testimony. Thus, Professor Fausto Lasinio, in a literary periodical appearing at Florence, spoke highly in favour of the British and Foreign Bible Society, from a literary point of view.§ And Father Curci—who would have believed it?—moved to jealousy by the zealous activity of our Bible Societies, reprints the Gospels, translated by himself, almost entirely without notes, with a preface, wherein he says: “The holy gospel is not read, scarcely known by many Christians . . . who will leave this life without ever having, I do not say meditated on, but even seen the book which should have been their law, their guide, their consolation day by day. . . . What is to be done, if not to make use of this means, which is perhaps the most efficacious to rouse and strengthen in the souls of men the religious sense, hoping that others will have recourse to it, inviting their fellow men to do the same.”||

Around the Bible there is a slow growth of Evangelical literature. Numerous pamphlets and tracts have been translated, but this does not quite meet the

* Pastoral letter of the Cardinal-vicar, La Vallette.

† “Se non ispiantarla, trovar modo che porti il minor nocumento possibile.”—*L'Armonia*.

‡ We wish we could except, if not Petruccelli dell' Gattina, who follows Voltaire, yet at least De Gubernatis.—See *Nuova Ant.*, December, 1876.

§ “Bollettino degli studi orientali.”—Florence, Nov. 10, 11.

|| “Il libro che avrebbe dovuto essere il codice, la guida . . . di tutta la vita.”

present want. We require original productions. All that has been written by the late L. de Sanctis is still eagerly read. A critical work, from the pen of Sig. B. Mazzarella, has just been reprinted. The Commentary on the Gospels by the Rev. Dr. Stewart, who has so much claim to our gratitude, supplies in good Italian a deeply felt want. Professor Geymonat is just about to publish his course of dogmatics; and Professor A. Rével has lately issued a Hebrew Grammar, and the second volume of "The Literary History of the Old Testament." Let me mention a historical work intended to trace, by means of modern researches, all the changes of religious thought in Italy since the apostolic times, and especially during the epoch of the Reformation. Nor must I forget to mention an apologetical work, "The Christ of the Gospels," published at Naples by our brother, Mr. Jones.

Our Evangelical press is active: of eighteen papers started at one time or another, eleven survive. The *Rivista Cristiana* has proposed a general fusion of these, but hitherto in vain. A good Evangelical journal, weighty and solid, would do our work better service than the many periodicals, more or less official, of the various denominations.

A few words, in conclusion, about the different denominations at work, and the results of their labours.

These are seven in number. All except one, which repudiates chapels, have their centre at Rome, in the shadow of the Vatican, thus seeming to say: "Siamo a Roma e ci resteremo." We give them in chronological order.

1. *The Vaudois Church*, having survived thirty persecutions, when ready to fall asleep, was roused by the tocsin of liberty, and began her work anew in 1848. At that time it comprised 15 congregations. Now there are 59; 39 of which are directly engaged in the work of evangelisation; there are 82 stations, about 15,000 communicants, of which 2,818 are engaged in the work of evangelisation. There is a theological seminary which has sent forth about 90 ministers,—65 of whom are natives of the Piedmontese valleys, the remaining 25 belonging to various Italian provinces; there is a preparatory college with 75 students; also a superior school for girls; and a Latin school, preparing boys for college. There are three hospitals and one orphanage; one asylum for industrial instruction; about 6,500 pupils attend the elementary day-schools, of whom 1,684 are from evangelisation; the Sunday-schools count about 4,400 pupils, 1,686 of whom are from evangelisation. There are 55 pastors, 21 evangelists, 50 teachers, and 5 colporteurs. Contributions amount to 80,000 francs; of which, 46,747 have this year been given by the churches born since 1850.

2. *The Christian Free Church, of the Brethren*, took root in Italy in 1848. Some of their early names are still held in high honour, as, for instance, Count Guicciardini. Their intercourse with brethren of other countries gave birth to a movement which resulted in 8 churches, surrounded by 80 little groups.

3. *The Italian Free Church.* Some congregations, originally belonging to "the Brethren," separated and formed a new church. Their first deliberative assembly met in 1865. They have one theological seminary with 12 students; 10 pastors, 11 evangelists, 8 colporteurs, 20 teachers, 1,208 pupils attending the day-schools, 606 Sunday-scholars, 1,649 communicants. Contributions, 8,346 francs.

4. *The Methodist, or Wesleyan Church,* dates from 1861. Its two divisions, the northern and southern, comprise 22 pastors, 6 assistant-pastors, 6 evangelists, 3 teachers, 2 colporteurs, 1,276 communicants, 704 pupils attending the day-schools, 662 Sunday-scholars, and a mission to soldiers with 125 communicants. Contributions, 8,500 francs, not counting those for the maintenance of the schools, nor what is given for the poor.

5. *The Baptist Church* in connection with an American Church of "strict" principles. Dating from 1870, it comprises 9 pastors or evangelists, 155 baptized members, 2 day-schools, and 5 Sunday-schools; contributions, 635 francs.

6. *The Christian Baptist Church,* which at Rome takes the name of "Apostolic," is in connection with an English denomination less "strict" than the former. The work began in 1871; it comprises about 200 communicants, 110 Sunday-scholars, and 1 reunion for beggars.

7. *The Methodist Episcopal Church* of America began its mission in Italy in 1873. It comprises 6 pastors, 9 evangelists, 1 colporteur, 5 Bible-women, 437 communicants, and 160 Sunday scholars.

Besides these denominations there are several other, more or less personal, Christian enterprises—those of Mr. Clarke and Mr. O. Pappengouth, both Baptists; at Florence there is a Boys' Home, directed by Sig. Comandi, one of the elders of the Vaudois Church, and a Girls' Home, under the care of Signora Ferretti; to the exertions of Mrs. Boyle we owe the Orphanage of Vallecrosia. Lastly, we mention Dr. Ripton's Sabbath work at Naples, and Mr. Van Meter's schools, and American soirées, at the very gates of the Vatican.

The Protestant Churches established in Italy without missionary intentions are 38 in number, viz., 5 Reformed French Churches, 5 German Reformed Churches, 14 English, 3 American, and 5 Scottish Free Churches. Two of the Scottish, however, have seamen's missions at Genoa and Naples.

The Mission to the Jews has two agents, of two different English Societies. They have been hitherto without a church, but not quite without hearers.

These are official statistics. Alas! they include both tares and

good corn. On the other hand, there is good corn growing amidst the tares beyond our denominations.

Various feelings will rise in our hearts as we view these results; especially, first, gratitude to God and to the Churches which have followed the voice of the Spirit inviting them to help us.

Secondly, if we think of what is at stake in our struggle for liberty with the Vatican,—of that mass still sunk in formalism or indifference; if we think of our own imperfections as denominations, as churches, as schools, as pastors, as Christians, we feel tempted to give way to despondency. But God is making us pass through a necessary time of trial. How many illusions, how many vanities have already fallen, or are now falling, thanks be to Him! Is He not preparing to restrict our desires to humble and devoted attempts for the salvation of souls and for His glory? Seeing this Popish tower of Babel, we can but look up, praying for what the late M. Vallette prayed as “an earthquake of Divine mercy.”

At Rome, in the bosom of the Evangelical Alliance formed there; at Florence, in our Union meetings; wherever Christians join in prayer and in the secret of the heart,—there is a growing sense that the Spirit of Christ is needed and must descend to shake us—us and our Churches—and open wide the breach for the victory of the everlasting Gospel.

This is our hope; it is but an echo of the voice of him, who from the stake at Florence, when the first glimmer of the Reformation was lighting the horizon, said to his beloved Italy: “O Italy! nothing will save thee but Christ Himself. The time when He will send His Spirit has not yet come. . . . But it will come.”*

But, Lord, *how long*? So asked his disciple, the great genius Michael Angelo. And we repeat with him these words, which cannot be translated:

Deh quando fie, Signor, quel che s'aspetta
Per chi ti crede? eh' ogni troppo indugio
Tronca la speme e l' alma fa mortale.†

M. Anet, pastor at Brussels, recommended Belgium and its Gospel ministry to the prayers of the meeting; and also offered up the concluding prayer.

* “Niuna cosa ti può salvare se non Cristo. Ancora non è venuto il tempo di mandare lo Spirito Santo; ma verrà il tempo suo.”—*Savonarola*.

† The following words may convey some notion of the meaning of these “untranslatable” lines—

O Lord! when shall that come, for which he looks
Who trusts in Thee? for each too long delay
Cuts down our hope, and mortal makes the soul.—*Ed.*

Conference on the Training of Ministers of the Word of God.

*Tuesday, September 2; 8 p.m. to 5.15 p.m., in the Lower Hall of the
Vereinshaus.*

COLONEL VON BÜREN, OF BERNE, IN THE CHAIR.

Prayer by Missions-Inspector SCHOTT, of Basle.

I.

PROFESSOR DR. W. FR. GESS, of Breslau, began the discussion by reading the following *Theses* :

1. The Church requires various ministers of the word of God ; some who can enter into the needs and temptations of the simplest of the people, and others who understand the educated classes. Each minister should have a true regard for all his coadjutors in the ministry.

2. The word is in the Scriptures, and so the ministers of the word must be skilled in the Scriptures, not as the Scribes of Israel ; they must be men who preach with power, even as the Lord Jesus did.

3. The Only-Begotten of the Father spoke what He knew, and testified what He had seen ; and, moreover, the misery of His people was a deep sorrow to His love. To be, and daily to grow, as a child of God, daily to be taught by the Spirit of the Father, daily to grow in compassion—these are the conditions necessary to enable us to follow the Lord Jesus in speaking with power.

4. How is it that even the preaching of such as not only think, but feel, according to Scripture is often so tedious ? One chief reason is this—they know not how to seize and apply the peculiar thought of each text.

5. It is impossible to open the minds of pupils, during the short time of their preparation, to a full understanding of the whole of Divine revelation, or even of all the more important books of Scrip-

II.

By Professor Porret, of Lausanne.

THE question before us is most pressing. Of all the means of action which the Lord has entrusted to His Church, the preaching of the Word is the greatest. How shall preaching be made adequate for the present needs? Two things are now evident: the dearth of preachers, and the divorce between the people and the church. The pastors are not only insufficient for their task, but have seen their influence lessen, their churches growing empty, and the masses, especially the working population, withdrawing more and more from the preaching and sound of the Gospel. This double fact has produced a double question. Since in the Protestant churches every kind of ministry has been concentrated in the pastor, we must return to the principle of division of labour; other workers must share in the ministry within the church. As for the preaching of the Gospel, why not admit the co-operation of those who require less actual study, and are more easily procurable? To this question we add another: Cannot the training of pastors be so modified that the preaching may acquire fresh power over this generation, which is tired of the traditional sermon, and that perhaps more may become preachers?

Let us first lay down the principles which should govern preparation for the ministry.

I. FUNDAMENTAL AND PERMANENT PRINCIPLES.

We shall find these by looking into the following questions:

- (1) Who is the teacher and instructor of ministers?
- (2) What is the object of their studies?
- (3) What is the aim of their preparation?

1. A servant supposes a master. This master is Jesus Christ glorified. It is He who gives ministers to His Church, and it is He who forms and enriches them with all needful gifts by His Holy Spirit. The most brilliant talents, the most perfect knowledge give no right to ministry. He is no true minister who has not been fitted for his work by the Holy Spirit.

It is to keep alive this great truth in His Church that the Lord raises up free ministers, who, without theological study, are blessed with success far beyond that of regular ministers. We are easily persuaded that the Lord has need of our learning! But the Lord shows us with power that, if it pleases Him to make use of our learning, He can also do without it.

Therefore, the first duty of theological seminaries is to subordinate their teaching to that of the Holy Spirit. Professors can no more prepare a minister, than a pastor by his own exertions can convert a soul. And as the Lord is jealous of His own glory, He will bless and own as His workmen those only who lay all honour at His feet. The first condition, then, of success for a theological faculty is, that professors and students should place the teaching of the Spirit above human learning.

2. What is the *object* of study for the ministry ?

This is evident from the name, *Ministers of God's Word*. In the Scriptures we have God's thoughts in reference to men, the design of His love for the salvation of sinners ; there we have the person of Christ Jesus, who is the very soul from the first page to the last, who also is the one theme of the preacher. It is the Bible, then, which the future minister must make his own. A solid, intelligent, practical knowledge of the Bible will be the most effective source of good preaching. Nay, more, the Bible is not only the object which he must strive to understand and to possess, it is also the great means of making the future minister a man of God, thoroughly furnished unto all good works.

The Bible must be for the Christian preacher, and in a far higher degree, what the classics are for the scholar.

Perhaps we shall be told that this is a matter for private study. But the study of the Bible should have a chief place in the theological course. But a serious obstacle presents itself in the current view of theology, and this brings us to a third question.

3. What is the *aim* of these studies ?

It is to form pastors, and not theologians. But why speak of pastors and theologians as though they were opposed to each other ? Would it not be more correct to say, in order to be a pastor one must be a theologian ? The answer depends on what is meant by theology. The meaning which our fathers gave it was a living experience of the truths of the faith ; thus, the ancient Church called St. John the "Theologian ;" thus also Neander quoted the maxim of an early writer, *Pectus est, quod facit theologum*. This conception has found its purest expression in the well-known maxim, *Oratio, meditatio, tentatio, faciunt theologum*.

In this sense, a pastor can never have too much theology.

But men of learning without faith and strangers to Christ have invaded the domain of theology ; and finding vital and essential questions inaccessible, for want of spiritual capacity to comprehend them, they have devoted themselves to problems which have little to do with Christian faith.

Thus a theologian, in the modern sense of the word, is a philo-

sopher, a critic, a scholar familiar with all the products of modern science, while the deep and true signification of the word has been clean forgotten. We know that if those who are theologians merely in name have raised doubts about everything, we must have Christian scholars to follow them on to their own ground, and to refute them by believing science.

But this is not what the great majority of pastors are called to. The time of preparation is short, even for needful study; let us not lessen it by reviewing all the follies invented by men whose first object is to get themselves talked about.

Theology is the science of faith, the science cultivated in the Church, by the Church, and for the Church. The schools of theology will fulfil their vocation of forming preachers of the Gospel only when they renounce the notion of theology set afloat by the learned, and lay hold of that sanctifying truth which gives life to the Church of Christ.

From this comes an important consequence concerning the course of studies followed in the theological schools. These have been handed down by tradition, which is bound up with University usages. As to the real needs of the Church, they seem forgotten; the theological schools appear to have but a distant connection with the Church, if they are not completely estranged from it.

It is high time to adopt a rational method, and apply the principles of Pestalozzi to this matter. Theology has for its aim the life of the Church; why, then, have we studies elaborated after certain encyclopædic schemes, with no basis but speculation or tradition? Do we wish for a method worthy of our age? Then let us place theology again in its natural sphere within the Church. Let our plan of study proceed from the heart of the Church, and be adapted to the wants of the present time, constantly renewing itself by contact with the Church.

This brings us to the second part of our paper.

II. CHANGES REQUIRED BY THE PRESENT TIMES.

The questions relating to the modifications which the present state of things require may be reduced to two, which have already been indicated.

1. Is it advisable to prepare as fellow-workers with the pastors men who have not passed through the usual course of study?
2. Should the studies of pastors themselves be modified in accordance with present needs, and so that perhaps more men might be drawn into the ministry?

A. The Training of Evangelists.

In the face of the growing need of workers, it is natural to ask whether theological study is necessary for the preaching of the Gospel. The Apostles, the first preachers and missionaries, had passed through no university; and there have been preachers without education whose work was abundantly blessed.

The gifts which the Lord bestows on His ministers have an efficacy which cannot be obtained by study. Might it not please Him to show forth His glory in this unbelieving epoch by raising up, as in the first ages, servants in whom His power is manifest? Would a knowledge of the Bible joined to true godliness not be sufficient to make a faithful witness? One must be possessed by an ecclesiastical spirit quite contrary to Scripture to oppose this view. Yes, it would be a blessing for the Church of God to have messengers of the Gospel whose short and practical studies had not placed them at a distance from the people, as is often the case with a prolonged and abstract theological training. Such men could penetrate where the pastor would have less ready access. Lastly, their ranks would be more easily recruited.

Unhappily, experience does not confirm the hopes which the Church might entertain on this point. For we must take into account human nature both in ministers and people. If all would follow the advice given by St. Paul, not thinking of himself more highly than he ought (Rom. xii. 3), things would go well; but the natural man, who has too much life even after conversion, will seek honour and aggrandizement. What happens with those who were to be only evangelists without theological study? We see them playing the pastor, wearing the white neckcloth, looking about for the first opening by which they may leave evangelisation in the lurch, and escape from their humble position. And those whom we expected to be more at home with the people, often become more pedantic, more highflown than any graduate. Now, if God's work is to be done, the evangelist must remain simple; in attempting to wear the armour of Saul he will prove his own weakness.

If to these serious inconveniences we add the fact that the ministry of an evangelist, far from being more easy, is at least equal in difficulty to the pastorate, we arrive at the conclusion that thoroughness in studies is always desirable for those who intend to become preachers. The Lord will doubtless raise up others—those who, like Amos, are neither prophets nor the sons of a prophet; He will put the word into their mouths, and they will require no canonical ordination.

Still, facts point to the necessity of having evangelists without

theological education. It seems as if the best expedient would be to have evangelist-artisans, who might go from place to place while engaged at their trade, and bring the Gospel to the working population. For such, provided they have given proof of a certain general aptitude, thorough Bible instruction would suffice.

Yet this may seem too radical a proposal. We therefore devote a few words to schools for training evangelists. Their studies should be thoroughly Biblical. They should be taught to understand and love the Scripture. But such schools should not be theological seminaries on a small scale. Bearing in mind the dangers already pointed out, we repeat that all theological training should be strictly prohibited. If you wish to secure their simplicity, keep them from all academic terminology; give them courses of Bible study, any reading bearing immediately upon the Bible; make them acquainted with the most important facts of Church history. In short, instead of dogmatics and ethics, there should be a simple course of thorough religious instruction. No doubt they will thus do a great deal of "theology," but they will do it, as M. Jourdain spoke prose, *without knowing it*. They and their work will be only the better for it.

B. Progress to be realised in theological studies, properly so called.

1. The first question is the supply of students.

The number of theological students coming from public schools is insufficient; but there are others—young men, who, having at first been destined to other careers, have been apprehended by the hand of the Lord, and feel themselves pressed to become pastors.

Such have a preliminary education of some kind. Would it not be well to smooth their way to theology by giving them a minimum of classical culture? This is eminently reasonable, and has already yielded the happiest results. But there remains this danger—that a principle, excellent in itself, may be applied too freely. With the natural and just desire to shorten the road for such as have perhaps already outgrown the ordinary age of preparation, there arises the danger of lowering the standard of pastoral attainments. The result may be bad for the very men we desire to benefit. For what can be expected of theological studies bereft of the one solid basis of classical studies? It would be a thousand times better to shorten, in exceptional cases, if anything must be shortened, the theological studies themselves. A man who has a good groundwork of Greek and Latin might make a very good pastor, though his theological baggage were of modest dimensions, provided his knowledge of the Bible were solid; he

would be incomparably better prepared than one who had raised a laborious superstruction of theology without any philological and philosophical basis. Before being a theologian one must be a man. Next to a true knowledge of God, nothing is so necessary to the preacher as this. Let him be a man in every sense, one to whom nothing human is foreign; one that knows man whom Christ has come to save. If there is one thing which more than another develops man, it is what has been called the "humanities;" they are the great means of culture and intellectual growth; they strengthen the faculties; and bring us into closer sympathy with our fellow-beings, even with the less cultivated.

2. If the preacher of the Gospel must in the first place be a man, with a knowledge of men, it is not sufficient to let the mere preliminary preparation work in this direction;—the theological studies themselves must do so. But preparation for the ministry in its present state rather separates us from our fellow-men. Such separation will hardly profit godliness; and it paralyses our work amongst men. Let us beware of widening the existing severance of numbers from the Gospel. If ever the exclusively theological seminary was a mistake, it is so now; its studies should be open to the breath of the modern world. Let us not leave the pupils ignorant of all that develops sympathy with all the noble and legitimate interests which make the hearts of their fellows beat. The Gospel must respond to all the generous and honest aspirations of our century, for it is eternally young, and requires no modification to be equal to any epoch. If we ignore our fellows, it will be our own fault that our preaching repels them.

We have thus stated the necessity of bringing study into harmony with the times. But how? The problem is difficult; suffice it to have laid down the principle, and to say that it may be done either by bringing the students face to face with their fellow-men and the necessities of practical life, or by opening new classes, especially those of political economy and the history of religions. A course of study might also be useful, referring to actual and practical undertakings—a history of missions, for instance, or an inquiry into popular writings and libraries. I know well that the cycle of studies is already very extensive; but why not lessen it where it will bear lessening, and so meet a pressing want? If you ask which of the present studies could be omitted, I answer, all depends on the spirit of the teaching. A course of study might seem highly necessary, to judge from the name by which it goes, and yet be advantageously left out or cut down, if it is chiefly abstract and speculative. Another, not at present accepted, which from its title might seem superfluous, might yet be decidedly useful

if it were Biblical in contents and practical in direction. It is sufficient to have laid down the principle: let us be men, and let us know men thoroughly.

8. If it be necessary to know men, it is no less necessary to know the instrument which we use in preaching. We must not neglect one of the gifts most indispensable to him who is desirous of speaking in public—the gift of language. We do not mean empty rhetoric or pompous eloquence. That there are preachers, masters of expression, who pay excessive attention to the form of their discourses, and the harmony of their periods, we do not deny. But though the art of speaking be abused by some, we must not despise so admirable an instrument; besides, it would be easy to quote examples of preachers who fall into a pompous, affected delivery, because they have not learnt the true eloquent simplicity which needs no artifices, no tinsel.

To be able to set forth the truth in all its clearness and beauty without hiding it by a laboured rhetoric is an advantage that cannot sufficiently be appreciated. But this art needs real study; and it is therefore most needful to pay special attention to the diction and language of those whose mission will be to address their brethren. This also will be the best way of following out the second condition mentioned—the study of human nature. But I go farther. We come here on a most difficult question; I refer to homiletic exercises. There is something artificial and dangerous in the practice of sermons composed with a view to criticism, and delivered before a conventional audience. This cannot be a useful preparation for the priesthood of preaching. Why not forego these artificial exercises, which only tend to give a false direction to young, unsettled minds? It might be better to have compositions which, not dealing with sacred subjects, might be pulled to pieces without harm. And then, when the time comes, they could devote to meditation on the thought an attention the more undivided as they would be less anxious about the form; for this would have become natural and easy.

We do not mean to suppress the practice of preaching; but the student should deliver his discourse to a real audience, in the presence of a pastor, for example; and before delivering it in public he should hand in his sermon in manuscript to the professor. Thus every sermon would be composed with a view to a real audience.

We conclude our study by taking up the chief ideas evolved from it. There are three things to be attended to in preparation for the ministry: the message to be proclaimed, the men to whom it is to be addressed, and the language in which it is conveyed. Until now

the first has received almost exclusive attention; the investigation of the message has been extended until it comprises that vast conglomerate styled "theology;" indeed, so careful has been the study of the outer rind—*i.e.*, theology—that the true marrow, the Bible, has hardly been reached. As for the two other points, they have remained almost untouched; neither the knowledge of men nor that of language has received its due. It is the task of our time to give them a place which they have not occupied till now. We can, we must, do it for the glory of our God.

THESES.

I.—*Fundamental and Permanent Principles.*

I.

The Lord Jesus reserves to Himself the right of forming His ministers, with or without study. Their teacher is the Holy Ghost. All studies must be completely subordinated to the gifts and fitness proceeding from the Spirit.

II.

The *object* of their studies is the word of God. The Bible is the centre and basis of all preparation.

III.

The *aim* of preparation is to form pastors—and not theologians, in the usual sense of this word. True theology is not learning, but a practical knowledge of Divine truth, cultivated with a view to the needs of the Church.

IV.

Therefore the plan of studies pursued by the theological faculties should be dictated, not by tradition and routine, but by the needs of the church. It should grow from the church, and be modified according to present wants.

II.—*Modifications required by the present times.*

A.—THE TRAINING OF EVANGELISTS.

V.

The sending forth of ministers who have not undergone a complete course of study, however desirable in theory, meets with serious practical difficulties. It would be better to prepare evangelist-artisans.

The training schools for evangelists should not be inferior theological seminaries.

B.—THE PROGRESS OF THEOLOGICAL STUDIES.

VI.

It is not well to give way to the present tendency to diminish classical education. If reduction be necessary, it would be better to reduce the so-called theological studies than curtail "the humanities."

VII.

Questions of the day claim a real place in theological preparation. The students should learn to know men, and take part in the life of their fellow-creatures.

VIII.

Language should be most carefully cultivated. Numerous exercises of elocution would advantageously take the place of homiletical exercises; for which real preaching should be substituted.

DISCUSSION.

Dr. Baur, Court Preacher, Berlin.

AFTER expressing his thanks to both the previous speakers, Dr. BAUR said: I wish to draw attention, first, to the fundamental object of the theologian. A *theologia regenitorum* is based on this: the theologian is born of the Christian, and the Christian of the Holy Spirit. ARNDT said in the preface to his "German Theology," "If we do not truly repent, God will take away pure doctrine from us, even though we are up to the ears in controversy." There is at present a great want of ministers of the word; still I am of good hope, because Christian life in the Church is increasing. Young men who have had experience of Christian life should enter on the study of theology, and go forth, when ready, in the spirit that would say, "Even if we be the offscouring of the people, and if the lack of ministers increase, yet we will devote ourselves to the ministry of the word."

Dr. Baur then referred to the number of ministers, old and young, of Mission pupils, and others then present, and said that, secondly, the chief thing was that these should be living and active. Woe to the young pastor who is deadened by a dead congregation. His work is to quicken the dead congregation. If he does not know what else to do, let him read his Greek and Hebrew Bible, study his own heart and the hearts of his congregation, and he will find work enough. Much is said of our "office." But in the New Testament the word is *diakonia*, service. Away with this halo of "office!"

We must, like Luther, keep Christ before our eyes as He was in the workshop, and as He washed His disciples' feet.

Some not trained to the ministry of the word have experienced its power. Shall they be silent? No, certainly not! "I believe, therefore have I spoken." "Faith and love constrain us." Church history tells us of the layman Nicholas of Basle, who converted Tauler, the Doctor of Theology of Strasburg. Yesterday the introductory address was given by a layman, and to-day our president is a layman. Every one who loves his Lord should open his mouth and be a witness for Him.

The Rev. Mr. HOOPER, Principal of the Church Missionary College at Lahore for the training of native preachers, declared himself in favour of teaching Hindu theological students the classical tongues of their own country; and also of the study of the ancient classics by the theological students of the West. The young men trained at Lahore begin by preaching in the bazaar, and thus are early initiated into practical preaching. These sermons are afterwards criticised by the teacher.

Herr SCHOTT, Inspector of Missions in Basle, said: Nothing is worse than when a young man gets puffed up by his success in preaching, holding meetings, &c. He is almost sure to be completely spoiled, and never afterwards learns anything rightly. Human souls are too precious to be experimented on. And yet no one learns to swim out of the water. Preaching cannot be learnt without practice. We teachers should teach young people true Christianity, and should, above all things, set them an example in our life and prayers; and then, when the time for practice comes, summon them cheerfully to make the plunge.

Dr. RIEM, Professor in Halle, said he had heard doubts expressed as to Dr. Gess's opinion that young students of theology should be made acquainted, not only with the scepticism regarding Gospel truths, but with all the grounds of it (Thesis 13). It is a notorious fact that, in believing circles, much distrust of theological science prevails. There is much cause for this; but it should not militate against the science itself, and lead us, in nervous dread of doubt, to keep young men from closer acquaintance with it. A thorough understanding of scepticism regarding Gospel truth is necessary in our day for every minister of the Evangelical Church who would have a well-grounded faith himself and be able to give others a reason for it. The truth of God is mightier than error and scepticism. Thank God, there are in our universities means of defence against the dangers which scientific doubt brings to the inner life.

People have a right to require us teachers of theology to make use of safeguards against this danger; and not to make an idol of science, but to act upon the conviction that science is subservient to the coming of God's kingdom, that we have our feet on firm ground, and that in all our expositions of scepticism the hearers should receive the impression that we have taken this stand. Both the previous reports presuppose this truth — *Theologus in Scripturis nascitur* (the theologian is born in the Scriptures). That is my inmost conviction. I can well understand that doubt regarding Holy Scripture itself excites most opposition. But we must distinguish between the doubts which criticise only human tradition about Scripture and those which criticise God's revelation of saving truth as testified in Scripture. This distinction is often neglected; and hence arises mainly the distrust of theological science. These doubts are not dangerous to the inner life of the student, if his teachers give him the impression that it is the sincere object of their criticism to show the historical reality of God's saving revelation, and the riches of His wisdom and mercy in the historical carrying out of His purposes of redemption. With deep gratitude I think of my own academical teachers, who led me to the conviction that faith and science are not incompatible. The chair is not the place for edifying exhortations; but I remember gratefully how, now and then, one of my professors would drop a word to the effect that the subject of his lecture filled him with the feeling, "Take thy shoes from off thy feet, for the place whereon thou standest is holy ground."

The safeguards against the danger arising from scientific doubt must be looked for chiefly in the students themselves; as the writer of the first paper pointed us to the words, "If any man will do his will, he shall know," &c. I have never known any student whose inward life was injured in the long run even by doubt as to the existence of a personal God, if he faithfully endeavoured to walk in the path marked out in these words. It is always true in the end: "This is the victory that overcometh the world, even our faith."

Reference has been made to students engaging practically in the Lord's work. I believe it a blessed means of forming the future servants of the Church, and also a shield of their inner life against doubt. Students' Unions are most useful in this respect. In Halle there has been a Students' Missionary Society for thirty years, and there is now a Gustavus-Adolphus Society. We professors take a sympathetic interest in these Societies; but the proper work of the Unions we leave, on principle, to the students themselves. This work has been the means of bringing many a noble minister

into the Evangelical Church, and it has helped more than one whose faith had been shaken, to recover a firm footing. Thank God that we have in our Universities many such Societies.

A word about despondency and little faith. This spirit often shows itself in the way in which the ministerial office is spoken of. One hears much of the difficulty of fulfilling this calling. True, it is not easy in our day to serve the Lord faithfully in His Church, and there must be a strong inward impulse when a young man decides on following the sacred calling. It is for all of us to keep before the eyes of the young theologians the glory of the ministerial office. Every one who has, with prayer and supplication, been steeped in the Word of God, and has heard the call of God in it to himself and his congregation, will feel how joyful a thing it is to offer to others the treasure which is the only consolation in life and death; that treasure which contains in itself the power of God. Help, friends, to silence the faint-heartedness which complains of the difficulty of the sacred office. You can thus assist in procuring supplies of theological students. You can thus aid in providing a good preparation for the ministry.

Pastor SCHUBART, of Mentone, said: Those who are to become preachers should be prepared much earlier than they are at present. Should not the age for commencing theological study be under twenty? Officers and physicians commence their professional training much earlier. Those who come from pious families bring a great treasure with them to the Universities. If, to be a true theologian, one must be a Christian, efforts should be made to secure that such youths become genuine Christians; and for this end the years spent at the gymnasium are available. But what is the ideal set before us there? One derived from the kingdom of this world.

Professor THOMAS, of Geneva, regretted that in the *theses* which had been read there had not been sufficient distinction between the written word of God and Jesus Christ. Do not let us put the Scriptures in the place of Christ. It is not Scripture which saves us. And sufficient place has not been given to the history of the Church, to Jesus Christ living in His people. Theology has not been sufficiently defined as the knowledge of Christian truth. I believe that, in exalting Jesus Christ, we exalt the word of God, and that the word of God will always teach us to bow down before Jesus Christ.

Professor PORRET said: I am sorry if I have created an impression that I would put Scripture above Jesus Christ. I exalt Scripture because it gives us Christ; it has no other value. The Old

Testament leads us to Christ, and the New shows Him to us. That is why the Scriptures are everything in theological study. I persist in my definition of theology—it is not the science of whoever may happen to teach it, but the science of faith. I must say I have my prejudices. I cannot open the work of an unbeliever with the same confidence as that of a believer. I do not find myself upon the same ground as the former. If there are not two mathematical sciences there are two theological sciences. As to that which is science only, I ignore it because it is not the science of faith.

Professor Gess, of Breslau, said: It is told of Claus Harms, the preacher who was most blessed in the first half of our century, that he related to a Quaker how much he had daily to speak. The Quaker listened; and when Harms had finished his narration he asked, "Brother Harms, if thou speakest so much, when art thou quiet? and when doth the Spirit of God speak to thee?" Harms was so impressed that, from that time forward, he passed a certain portion of each day in retirement. Dear brethren, you must speak so much; when are you quiet? and when does the Spirit of God speak to you? And you younger men, who are preparing for the sacred office, you must one day also speak so much, and it is no trifle to preach every Sunday, and now and again in the week; therefore be still, and listen to the Spirit of God when He speaks in your heart. And, brethren all, you have to bear testimony to the glory of Jesus Christ. First be very still, and let the Spirit speak to you, so that everything that passes your lips may be spoken in the Spirit and with power.

Closing prayer by Professor Gess.

An overflow meeting was held on the same subject in another room, under the presidency of Professor von Oveli. Professors Cremer, Christlieb, Kautzsch, and others took part.

III.

General Meeting.

Wednesday, September 3rd, 9-12 a.m., in St. Peter's Church.

HIS EXCELLENCY COUNT VON BISMARCK-BOHLEN, BERLIN,
VICE-PRESIDENT OF THE ALLIANCE, IN THE CHAIR.

Pastor MIVILLE, of St. Peter's, Basle, offered prayer.

The subject of consideration was :

CONDITIONS NECESSARY TO A CHRISTIAN SCHOOL IN THE STATE AS NOW CONSTITUTED.

By Pastor Zillesen, Orsoy, Rhenish Prussia.

I SPEAK only of national schools. It is to be feared that changes have taken place in the State which will imperil the Christian popular school. If the Church loses the Christian national school it will be wounded to the very heart. What begins with the school will end with the Church.

That only is a Christian school which takes its stand on the ground of this confession: "Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved," and in which, also, the Spirit of our Lord Jesus Christ, the Holy Spirit, is operative. Christian confession and Christian life are the two fundamental requisites. We do not acknowledge that religion can be separated from education, or faith from life. In former times, the State fostered the Christian school, or at any rate intended to do so, according to its own special views. But now, though the State still calls itself Christian, it has, to some extent, lost its Christian character. This is not because of its having adopted the principle of even-handed neutrality. Originally this neutrality applied only to Christian confessions. If it is now applied to Jewish and other non-Christian communities, we may be tempted, on this account alone, to ask if the Christian character of the State has not been injured thereby.

Be this as it may, a great danger from another quarter threatens the neutral State. Very near the idea of religious parity stand

those of religious indifference, scepticism, and creedlessness, or the so-called "general religion." Moreover, what the State is entitled to do, an individual is not entitled to do. A man necessarily does homage to unbelief so soon as he takes up the position of neutrality in religion. The danger is thus exceedingly great of an interchange of ideas, and of a very strong mutual attraction between the neutral State and unbelief. While the State, as neutral, shuns the rock of adherence to a special creed, it is threatened by one much worse—a coalition with infidelity.

The danger is all the greater that neutrality, in regard to religion, makes it the duty of the State to refrain from taking any side in religious questions. The State may not concern itself with religion, education, or morality according to any peculiar views. As soon as it does this it intrudes on religious ground. There is nothing left to the sincerely neutral State but to maintain an attitude of reserve,* and to take upon itself the task of culture, morality, and public education only in concert with the different religious bodies, and adapting itself to the spirit of each. But how shall the neutral, or the would-be neutral, State maintain this wise reserve?

Unbelieving tendencies are increasing among the people, who desire to win over the State entirely for themselves, and with its help, especially as they are wont to dispense with any religious association, to gratify their instinctive dislike to all positive religion. Sooner or later the State will free itself from the burden of impartiality, and will declare that its highest duty is to come forward—not in connection with religious communions, but altogether apart from them—as the independent champion of culture and public education. In doing so, however, it must, to justify its position and prevent, if possible, conflict with the churches, adopt two of the pernicious errors of unbelief. It must deny the close connection between religion or a confession of faith on the one hand, and life, culture, morality, education on the other. It must tear them from each other, claim the latter for itself, and make over the former to the various churches. It must further declare all dogma, especially the distinctive doctrines of each religion, to be unimportant, and must take refuge in the so-called "general religion" (or the absence of a confession of faith), which is always

* We have refrained from saying anything regarding the best kind of school organisation. Provided the State pays regard to the claims of the Christian conscience, a Christian may put up with an inferior organisation; but the right which he claims for himself he demands for his non-Christian fellow-men. A difference in the kind of schools is thus indispensable, if the State would not make common cause with unbelief, and do violence to all religious communions, especially to Christian confessions.

hostile to Christianity. Thus it loses both its neutral and its Christian character. Infidelity triumphs; for the State which once stood forth the champion of a particular creed, and next for a time strove to be neutral, will then have become subservient to it!

In this way almost all civilised States have either developed themselves, or are on the point of doing so.*

Look at Holland, which long has had its State School without religion, and where the difficulties in the way of Christian free schools which are as yet tolerated increase continually. Look at Belgium, which severed itself from Holland in 1830, chiefly on account of the Dutch educational policy, and which now follows the same course. Look at Austria, with its Confessionless State Schools; at Prussia, which, even under the pious William I., has not withheld its favour from the so-called neutral schools. Look at other German States, especially Baden, Hesse, and Bavaria. Think of the Confessionless State Schools introduced into Italy in 1877; of the newly-proposed scheme of education in France; of what has taken place in Switzerland; of the present efforts in Hungary; also, perhaps, of the tendency of the latest English School Act, 1876, with its Confessionless School Boards, and its decision that no catechism or national creed shall be taught.

Among the causes which urge the State on the course just indicated is the continued opposition on the part of Rome, which will be satisfied with nothing less than unconditional subjection of the State to her Curia. Then there is the increasing power and concentration of the Romish Church causing universal apprehension to every Government. There is the Siren-song of an unbelieving philosophy, never weary of exalting the State at the expense of the Church, idolising it as "Divine, with absolute authority and majesty," "obedience to whose laws" is the "highest religion" (Hegel). Further, there is the power of the unbelieving daily press, edited mostly by Jews, and the influence they have gained in Parliament.

If you agree as to the characteristics of the modern State, as I have described them, you will admit that the question we are now considering is one of the most burning of our time. I proceed to my theme.

The first condition of life in a Christian School in the modern State is, preventing a school monopoly of education on the part of the State.

* We offer no opinion as to how far individual States have gone on the road now indicated. Neither shall we dispute the possibility of States returning from the path of error, and showing themselves truly neutral as well as truly Christian. We hope for such a return in Russia, from the change of system recently introduced into the Educational Department.

By Government monopoly, we mean the State having sole authority in school matters: first, sole authority to establish schools; and secondly, sole authority over their character. When we hear it said, "The school must be entirely under Government," the point aimed at is the realising of these two demands by law.

This monopoly must lead the bringing of the entire system of education into uniformity, preventing all freedom of action in school matters, and laying severe restraint on faith and conscience. For the modern State *will* educate in its own way—uniformly, as it expresses it—that is, not in an Evangelical, or Catholic, or Christian, or Jewish way, but without creed, or in a "general religious," in other words, a non-Christian way.

Naturally, the State denies the conclusion that Confessionless Education is non-Christian. It likes to make it appear that by centralisation it does justice to all confessions and religions, and therefore to the Christian religion. But the falsehood of this neutral school system is manifest. Under the appearance of high respect for religion, it dissects it from scientific instruction, school life, and training. As a matter of fact, it despises that religion most which must express itself in a creed. It hurls the king from his throne, and consigns him to a fortress, within which alone he may move during the few hours of Confessional instruction. Religious education, on the other hand, which gives its true value to religious instruction, is forbidden. In its place stands the so-called uniformly national, or "general religious," but in fact non-Christian, education.

Dr. Schröder, Oberschulrath,* in Rudolstadt, remarks: "The most dangerous kind of centralisation is that of education." We see it in China, but along with it mental despotism and the dearth of true education. In perfect accordance with this the preamble to the Baden Education Law of 1868 declares that "compulsory observance of a uniform course of education, prescribed by State authority, is the most intolerable of despotisms." Eight years later the gentlemen who thus expressed themselves considered this "most intolerable of despotisms" quite tolerable. No tyranny is more unbearable than that which comes into conflict with the conscience. Impose taxes, however high, circumscribe the freedom of civil life, exact forced labour—all this may be oppression under which the people groan; but to compel Christian parents to subject their children to an education, or to influences which they firmly believe perilous to their salvation, is a tyranny which obliges parents to kill conscience, to stifle parental love, and to sacrifice the souls of their children. Think of a State in which only

* Director of the School Board.

schools conducted by Jesuits were tolerated, to which parents of all confessions were compelled to send their children. Could such a State be said to grant freedom of faith and conscience? Is the case, then, different when the State, on the ground of its school monopoly, creates non-Christian schools, and requires parents of all confessions to send their children to them? No!

In the name of freedom of conscience we must struggle against the school monopoly of the State. If the Divine right and duty of parents in the education of their children be not recognised by the State, the Christian public school is lost.

The best thing would be that the State, even in setting up public schools, should show the utmost regard to the religious position of parents, and should sincerely consider it its duty to decentralise the whole public school system, in accordance with the different confessions of the population. If it cannot agree to this, it must at least renounce school monopoly so far as to allow the different churches to establish and support public schools of their own.* Unfortunately there is no intention of so doing among the champions of the "pure State School system," at least in Germany. The very opposite is clearly expressed in Section 6 of the new Baden school law of 18th September, 1876: "The duty which, according to Section 5, paragraph 1, of the above law (of 8th March, 1868), is incumbent on political communities, cannot be performed, in whole or in part, by corporations established for the carrying out of confessional ends." On the other hand, the Dutch Minister Heemskerk, in the explanations of the school law of 1877, declares, "We would consider the division of public schools, according to the Confessions, however difficult and costly, as a furtherance of religious liberty, if attendance at school were compulsory † in this country, and public schools alone had a right to exist."

And English public opinion called forth by the proposed educational law of M. Jules Ferry, in France, declares: "The adoption of a law by which individuals or classes of men are deprived of the right to build schools at their own expense, and according to their own taste, would, in England, be regarded as an act of absolute tyranny." Such a spirit of freedom and justice is not met with everywhere. In other countries Government monopoly of education

*I in no way advocate a Christian free-school system independent of the State. I desire a union of State, Church, and family. Only when the State repels the hand held out by the two latter, and, in erecting public schools, disregards the just claims of the Christian family and church, the establishment of Christian free schools becomes the *ultima ratio* of the Christian conscience.

† Where the State does not exercise this compulsion, it is exercised, more or less, by public opinion.

is demanded in the name of freedom. It is important to unmask the hypocrisy of such liberalism, and to preserve for the Christian school the possibility of existence.

The second condition of life for a Christian school in our modern State is the life of faith, the sense of duty, and the open-handed liberality of Christians.

Formerly the State, in union with the Church, took the deepest interest in the Christian common school. Now it is otherwise. The former patron has no longer any interest in the school; nay, it is he who threatens it. Who should now take the place of the State? who bestow the care doubly necessary in these altered circumstances? Do not say the Church as such—in her organised form. The jealousy of the State alone would prevent it from agreeing to this. Besides, the Church herself is paralysed, partly by unhappy union with the State, partly by a strong current of unbelief within. What the Evangelical Church can do in our day, she can do only by the living faith of her true members. The Christian public schools must look to these alone.

But how stands the love of Christians to their public schools? On this point I would fain be silent. I do not wish to accuse what has been done. In some places there has been ardent love which has done wonders; but in general, I believe, Christendom requires a thunderclap to awaken it from the sleep into which it has fallen in regard to education.

The greatest interest is rightly shown in all sorts of good works—in the care of the sick and prisoners, the supporting of the poor, Bible and tract distribution, evangelisation, heathen and Jewish missions; but the Christian public school is too much like Cinderella, the neglected child, left entirely to herself. People wish it well, like to see it, are glad when it is of use, but they are little disposed to do anything for it. A cry of indignation would be raised throughout the land, if casinos, church-feasts, musical festivals, and such like were taken from the people. As to whether Christian public schools are taken from them, numbers even of those who consider themselves Christians remain quite unconcerned. We in Germany have seen men from whom we never expected it, aiding, perhaps unwillingly, those who were doing their utmost to abolish the Christian public school.

A Director of Seminaries in Switzerland justly reproached Christians with the fact that for long the un-Christian part of the population took more interest in the schools than they did. Now, we trust, a better day has dawned. Christians of the nineteenth century must cease to honour the memory of martyrs, unless they are willing to make sacrifices joyfully in a cause so important to

the kingdom of God as the preservation of the Christian public school. They must make sacrifices wherever the State permits Christian education in the form of private or free schools. For a Christian free-school system opposed to a differently constituted Government system requires incalculable sums of money, which must be raised by Christians alone. Holland, Switzerland, and the Evangelical Church of Austria, too, though she has seen one after another of her Christian private schools perish under the preponderance of the Confessionless State-school system, can tell us of this. But these sums, however large, must be raised. Dwellers in palaces must bring their rich offerings, as the wise men did to the infant Jesus, and the poor widow must cast in her mite. In our inmost hearts we feel the truth of Luther's words : " We fear Turks, war, and water, for there we understand well what harm and benefit are ; but what the devil has in his mind when Christian schools go to pieces no one knows, no one fears, but lets it go quietly on. It would certainly be a cheap price to pay, if for every gulden given to fight the Turks when they were at our throats we gave a hundred, and thereby only one boy were brought up to be a true Christian man." Yes, truly this is a tax for a holy war against the power of Satan, and not only parents, but all who love Christ must joyfully pay it. But the greatest love, the utmost sacrifices are not sufficient to realise the idea of a Christian school.

The existence of a Christian class of teachers is the third condition necessary to the life of a Christian School. For what the heart is to the body, or the soul to the man, that the teacher is to the school. The character of a school does not depend on regulations, but on the personal character of the teacher. A Christian school without a Christian teacher is a contradiction in terms. Outward connection with the Church proves nothing in this respect. Our teachers must be Christians in reality ; they must be born again through the Spirit of God, and have the salvation of the children really at heart ; they must be willing to suffer shame and loss for Christ ; they must have become free, in the school of God's Son, from trust in man, and from the favour and service of men.

Some years ago a high State official in Austria, holding the Evangelical faith, said to me, " We look upon our teachers in Evangelical private schools with thankfulness. They have, generally, miserable salaries ; they are subject to much oppression, have no share in State provision for old age, no right to State pensions for widows and orphans. They must serve a year in the standing army,* while teachers in Confessionless schools are re-

* The two classes are now placed on the same footing as to military service.

quired to serve only a few weeks. But, thank God, we still have such men." Now, we must have them too. Where shall we find them? Some of the Government teachers are indeed of a better spirit than one might expect; but a word from those in power is enough to remove a Christian teacher and drive away the Christian spirit. If, therefore, it is our duty and our hearts' desire to preserve the Christian common school, we must found schools for teachers, and this must not be delayed. Switzerland, comparatively a small country, has shown what Christian love and self-sacrifice can do. Christian young men, with the necessary qualifications, must consecrate themselves to the work of teaching from love to Christ and His kingdom, and love for Christian education. Christian parents, who recognise the importance of such schools, must bring their sons to them. For, from these very classes of our people must chiefly come our future teachers, who must be prepared to despise the greater worldly riches obtained in other callings.

But Christians are not made by human power, or by human teaching. In this, as in all other matters, we can only do our part. Results are with God. Above all, earnest prayer to our gracious God must be offered for the preservation of the Christian common school; and in particular that He may grant His people a continuance of Christian teachers.

The chief requirements for the existence of a Christian public school have been mentioned. Others of less importance I merely indicate. (1) The Christian school must be able to compete successfully, or, at least, on equal terms, with the non-Christian. (2) The election of teachers from the ranks of those who hold State certificates must be left entirely to the Christian School Union, especially to the supporters of a Christian public school. (3) The State must not indirectly undermine the Christian public school by unreasonable demands in regard to instruction, by unjust treatment, or the imposition of excessive burdens. (4) Christians must remember what Luther said, that "a diligent, pious school-master or magistrate can never be sufficiently rewarded," and be careful to honour the teachers, and to give them a position corresponding to the importance of their office.

A word in conclusion. "The breath from the mouth of children preserves the world." So said the old Jews, reminding themselves thus of their duty in the bringing up of children. Love to Him who has given His life for us constrains us to bring up our children in the spirit of Jesus Christ, and to count no sacrifice too great that this end may be attained. "The breath of their mouth," the spirit which dwells in them, must not be a matter of indifference

to us. And all Christian Confessions, taking their stand on the Gospel, must unite against the hostile powers by which Christianity is surrounded. In this, as, thank God, they have done in other matters, they must stretch out their hands in a holy alliance for securing the existence of the Christian common school. God in mercy grant that it may be so ! And may He grant, as a special blessing this day, that His word, "Suffer little children to come unto me, and forbid them not," and this other, "Feed my lambs," may be indelibly written on our hearts. Amen.

Paper by Herr Th. von Lerber, School Director, Berne.

EDUCATION AND SCHOOL.

What is Education ? We find a Babel-like confusion both as to its nature and its aims and methods. Careful examination convinces us that the increasing desire for education has generally no better foundation than the perception that knowledge and skill enable men to rise in the world. An unregenerate man seldom cares to become better, but he does care to become cleverer. Holy Scripture reveals to us the secret of true education.

It is the restoration, in fallen man, of the lost likeness of God.

It will be objected, this has nothing to do with secular education, which is our present subject. But just because the scriptural idea of education is the highest it includes all the secondary objects of secular education, so far as these are right.

Allow me to make a digression suggested by this word "education."

Is it not a great mistake to understand by this word only "school education"—knowledge and proficiency in classics and practical sciences ? Does the school really make the man or woman ? School-bench education—excuse the term—is, after all, only one element in the development of a human being. Many youths who have absolutely no turn for Latin or logarithms are stunted and shrivelled up in our high-class advanced schools, who, if they had early been cast into their proper element of practical life, might have become full-grown men instead of duodecimos.

The school, then, is only one factor in education. Admitting that the modern school is the indispensable workshop of human education, what is its relation to Divine truth ; in other words, what, according to Holy Scripture, is the school ?

I look in vain for a Divine theory in Scripture, regarding the school. While the Bible gives numerous precepts concerning the family, the church, and the government, it is remarkably silent on the subject of the school. The law of Moses seems to take for granted

that fathers of families could read and write, and the average amount of education among the people of Israel must have been considerable, even in the wilderness ; but of schools nothing is said.

Is not this an indication that while families, churches, and rulers are means of blessing appointed by God for the good of man, the school is not ? The enormous importance which the school increasingly claims for itself is usurped.

If this be so, the present tendency throughout Europe of the school system, wholly emancipated from the influence of the Church, encroaching more and more on family life, and becoming an increasingly pliable instrument in the hand of the State, demands our serious consideration.

Before passing on, let me press upon you the proper relation between the family and the school.

I maintain that the school must be confined within its natural boundaries, which it has overstepped, and family life must resume the first place.

It often seems as if boys and girls existed only for the schools. Early in the morning the satchel is packed and—off to school, scarcely time for dinner ; afternoon, school again ; in the evening, a burden of lessons, under which the child sighs till the weary eyelids close in sleep. This goes on in many places all the year round, only interrupted by holidays. Sunday is no longer respected in the preparation of lessons, and in spite of the outcry of physicians and mothers, the demands of the schools—chiefly of the seminaries, but also of the girls' schools and gymnasiums—go on increasing, and new branches are added. In many houses there is no longer any family life. The school leaves no time for family walks, or pleasant intercourse, or evening readings with the children. And the worst is, that the family has, in great measure, accepted this. Parents find it convenient to be relieved by the school of all trouble with the children. Papa goes to the café, or into his study ; mamma to a party. Have I not been reproached because my school does not give enough of tasks to occupy the children till bedtime ? Now that the “ Kindergarten ”* takes children from three to six years old away from the family before they go to school, all that is wanting is for the “ crèche ” to keep children from their birth until they go to the Kindergarten. Then the family becomes superfluous, and the socialistic State is firmly established.

Doubtless, school life, in itself, apart from the acquirement of knowledge, exercises great influence in moulding the character by the stern mental discipline and the habits of obedience and docility

* Infant Schools.

it inculcates. Many spoilt darlings would never have become men, if their whims and humours had not been driven out of them by the rough lessons of the school. The school is a good corrective of an over-estimate of ourselves. Many virtues are only brought out by intercourse with our equals. But where so many live together for so long, the worst moral diseases breed and spread. How often is the innocence of childhood, which has been guarded by Christian family life, been entirely dispelled by school life!

Is not reverence for parents and teachers often destroyed by bad companions who give the tone to the school? Are not wickedness and deceit systematically practised (sometimes intentionally ignored by the teacher), coarseness implanted, and delicacy of feeling injured? In spite of all school regulations, do not boys, even in the lowest forms, smoke, drink, and frequent public-houses? And sins of the flesh—how fearfully do they often spread by means of the school!

As to the instruction. How does this stand in schools dis severed from Christianity? Under the name of natural science, Darwinism, *i.e.*, materialism, in history fatalism, if not socialism, are taught; in literature the worship of genius is inculcated; in classical philology heathenism is preached.

And what are the fruits of this non-Christian school system? We can scarcely believe our eyes when we read what is published. It is not needful that I should give examples of what is known to all.

The moral injury done in Europe by public schools requires serious reflection. On the whole, the evil is increasing. Indeed, when we think of these fruits, and balance the intellectual gain and the moral loss, we may doubt whether the gross ignorance of former times, with their greater simplicity of manners, was not to be preferred to the higher education, attended with the greater wickedness of the youths in many of our town schools.

If friction with schoolfellows, by smoothing down angles of character, moulds it and gives it a manliness not always acquired under the paternal roof, it is too often at the expense of the heart, which suffers, or grows hard.

Luther bluntly says: "Schools in which the pure Gospel is not taught are asses' stalls and devil's schools, and ought to be utterly destroyed."

Let us speak now of the Christian school alone. What are the conditions necessary to it?

Life is only in God, and in the Son of God. Christ must dwell in the school.

1. In the teacher. "Take heed unto thyself, and unto the

doctrine" (1 Tim. iv. 16). The former is generally left out of view in works on education. These are the two chief parts of teaching. The teacher must be a living, converted Christian. When there is a numerous body of teachers it is not always possible to find living Christians for every branch. Still, it is not a matter of indifference whether the teacher of mathematics, French, writing, or gymnastics is a Christian, or a worldly man, or a secret scoffer. Every man has a spiritual atmosphere, which warms or chills, helps or hurts, those around him. Unbelievers, even without speaking, diffuse an odour of death.

2. Christ in the teaching; or daily Bible instruction, in the school.

I earnestly plead for *the re-introduction of the Bible into schools*.

For more than three hundred years we Protestants have sounded in the ears of our Catholic fellow Christians: We take our stand on the Bible! It is the only rule of our faith! It is the word of God, the sword of the spirit, the nourishment of our souls.

One would suppose that the Bible was the book on which the whole of our Protestant school system is based. So it was once. When the Reformers gave a new impulse to public education, their great object was the spread of the Gospel.

Luther's contemporary, Valentin Friedland, Rector of the Goldberg Gymnasium in Silesia, a flourishing school containing a thousand scholars, says,* "He who would banish religious instruction from schools, or assign it only a subordinate place, plucks the sun from heaven."

And his biographer adds: "No wonder that he knew how to make all instruction religious, and allowed his scholars to learn only in order that they might learn the word of God, and help, each in his place, in Church, State, school, and home, to spread the Gospel."

The common people were to learn to read, that they might read the word of God. The old languages were to be studied, that

* Württemberg, on an average of ten years, has but three hours of religious instruction weekly, in the gymnasiums. Prussia, in the three lowest classes, three hours; in the others two. Austria the same. Bavaria two hours throughout. In Switzerland it is still more dispensed with. Only Burgdorf and Schaffhausen have in all the classes two hours. St. Gall, in the highest class, one hour. Zürich and Chur, in the highest class, none. Berne, according to the new plan of lessons, has, in the five upper classes, one hour (three of them, indeed, only history of the Church and of Religion). Winterthur has none in the three highest classes. Aaran has for two years two optional hours; in the fourth class none. Basle, in three classes, one hour, in three none. Lausanne, in four classes, none. Eton College, England, has only one hour of the Greek Testament in the three highest classes. The Lycées in France are Confessionless.

people might love and profit by the Gospel. The Bible and Catechism were the solid foundation of all school education. The school had to be an auxiliary to the Church.

But now, God pity us! In many Protestant schools the Bible is no longer to be seen with the naked eye. If we compare the programme of *nearly all* the German, Swiss, and English middle and lower schools, we see how small a space is allotted to so-called religious instruction. Only Württemberg has three hours a week in all the gymnasium classes. In other countries, at the best, there are two so-called religious hours, but for the most part, not of instruction in the Bible itself, but either in Scripture history, according to a prescribed place, or, in the higher classes, about one hour a week of the history of religion—often no other religious instruction whatever.

But the Bible, the Bible itself? The poor Bible!

Are there not gymnasiums where it would be difficult to find a copy of the Holy Scriptures? And yet the Bible is the most admirable means of education for people of all ages that I know. Goethe has confessed that a powerful character can be formed without any other means of education than the Bible.

A school report of 1865 * says: "The Bible, thanks to its marvellous variety, develops all the powers of the human soul. The Bible forms the understanding, because man's judgment on all questions of life is sharpened, rectified, and often created anew by the knowledge of the will of God."

Professor Monnard said once at a public lecture in Berne: "No book in the world contains in so small a compass so many seed-corns of education and civilisation as the Bible."

Why is it that all other books are more taught in schools than the Bible?

Yes, say some, Bible study belongs to the house, to family devotion, to the Church, to instruction for Confirmation. I do not deny it; but this is not enough. In these days, when school life intrudes so enormously into family life, very little room is left for domestic instruction in the word of God, and would that people availed themselves even of what remains!

Ignorance of the simplest Bible stories and truths is often surprisingly great even among so-called educated and pious people. Before long the youths in the Jesuit boarding-schools will know more Bible history than our students and learned doctors! The best instruction for Confirmation lasts too short a time to make young people really familiar with the Bible. No, if man lives

* Report to the Parents on the Boys' School in Gerberngraben (Berne), Easter, 1865.

"by every word that proceedeth out of the mouth of God," he needs this food day by day, all the year round, in school as at home. It must be his vade-mecum from the cradle to the grave.

And here the Christian school has an important part to play.

I desire the introduction of the daily, careful study of the word of our God into all classes and schools, from the lowest to the highest girls' school, industrial and agricultural, yes—excuse my folly—even into military and naval schools. The Bible must not be the Cinderella among schoolbooks.

Some will reply that this is only a pious desire. In the present development of the school system, with such high-pressure demands, especially in the more advanced institutions, it is impossible to make room in the plan of lessons for daily Bible reading.

"All things are possible to him that believeth." The assertion that there is not time for the Bible can be disproved by facts.

My own school, which I began twenty years ago with three little boys, and which now numbers fourteen classes, twenty teachers, and more than three hundred scholars, between the ages of five and twenty years, has always remained faithful to the principle of beginning each day in every class with Bible instruction.

In the highest classes some Church history, creed, or doctrinal instruction has formed part of the teaching. We have never had cause to regret it. The school has competed successfully with the State school. The efficiency of the school in training the mental faculties is beyond question.

It will naturally be asked, "What have hitherto been the fruits of your school system?"

I answer, first, in the words of Mark iv. 26: "The kingdom of God is as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how." We teachers also cast the seed of the Word daily into the hearts of our scholars; we sleep and wake, and know not how it grows. We cannot help much of it falling by the wayside, or on thorny ground. Much will spring up only after a long time. Between sowing and reaping there is often a long interval, and the harvest waggon is not hooked on to the plough.

Our own, and other Christian private schools, as those in Zürich, in which daily Bible instruction is given, have the joyful consciousness that we have succeeded, not only in establishing what we believe to be the right and Divine principle of instruction, but in carrying it out amid much weakness to good result.

We could tell of encouraging experiences were it fitting that they

should be made public. How many former scholars, and how many parents, have acknowledged with thankfulness the value of the Bible knowledge they acquired. Several town clergymen have testified to the great advantage which the thorough Bible training of our boys gives them over other candidates for Confirmation. Thus :

The Bible must take its place again in the centre of the school, as a vital point and the chief study.

I say the Bible; not the child's Bible, not outlines, not Bible history, but the entire, unabridged Bible, as the only wise God has given it. Would we be wiser than He? A boy or a girl cannot begin too soon to read the Bible.

I say the Bible, not the school devotions. Of course a Christian school will never begin the day without prayer. A hymn is desirable, but this does not amount to much. The mere reading of a portion of the Bible is not enough. So far as possible, all its principal books, the historical especially, but also the doctrinal and prophetic, as well as the Epistles, must be thoroughly studied. In as attractive a manner as possible Scripture must be explained by Scripture, but also in connection with historical, geographical, and archæological helps—of which there is no lack—much of it committed to memory, with direct reference to Christ through it all.

For such a study of the Book of books a lifetime is not too long—much less a daily-school lesson. I say the Bible, not the Catechism. I do not exclude the latter, but I prefer to connect it with instruction for Confirmation. High as I place Luther's and the Heidelberg Catechisms, I place Holy Scripture higher. When a school restricts itself to pure Bible study, it stands on the ground of the Evangelical Alliance. Special instruction in confessions of faith I regard as a matter for individual churches. It will only be a gainer by thorough Bible study.

The Bible, not Church history, still less the history of religion. As far as is necessary, both might be associated with history lessons. Only thorough Bible knowledge enables us to understand the history of the Church and that of religion.

I have now to consider some objections to this increase of Bible study.

The fear that the pure Bible could injure the morals of the young is nothing but want of confidence in the Author of the Bible, which has long been practically confuted by the experience of those families whose children have been early accustomed to read the whole book.

A second objection, viz., that an increase of religious instruction

would blunt interest in the word of God and cause satiety has also been proved groundless. It is the very opposite. It is a fact that, *ceteris paribus*, the amount of interest in a subject awakened in the scholars depends in the long run on the time and strength bestowed upon it. The surest means of extinguishing love for any branch of study is to devote only a short time to it, and regard it as secondary.

One thing I insist upon. Bible instruction can only be a means of blessing when he who imparts it is himself a lover of the word of God. He need not be a theologian, if he is a believing, praying Christian, who reads the word of God diligently. The more he teaches that word, he will become the more devoted to it; and what warms his own heart he will carry warm and loving to the hearts of his scholars.

Again, I honestly confess that if the word of God were only in the Bible, and the Bible were not itself the word of God, if I could not be sure that the word of God was "pure as silver tried in a furnace of earth, purified seven times" (Psalm xii. 7), if I might only purify it with the help of the Pope of Rome, or of the Pope of Science, I should doubt the value of Bible study. But let us beware lest we be befooled by the Satanic "Yea, hath God said?"

Finally, honoured brethren, our theme contains the words "in the State as at present constituted." What is the State of our day?

It is admitted on all hands that we live in a period of great transition. In politics, as in religion, everything is fermenting. The old totters, the times are changing, and would to God we could add that "new life blooms out of the ruins." Our age is in travail. What will it bring forth? The kingdom of God on earth, the Theocracy, the Millennium? Brethren, let us not delude ourselves. Scripture is clear on this point. There will first be the atheistic state, the man of sin, whom the Lord, not we, will destroy at His appearing. Let us not expect too much good from the immediate future. It is true, on the whole, that in many Protestant countries the schools are on a tolerably sound and Christian footing; but the whole of modern culture, in all the five divisions of the world, is making giant strides towards humanism, and at the bottom of Pandora's box lies the democratic-socialistic-humanistic state. Humanism uses the school system very specially for its development. It would fain have all schools. Training the masses is its ideal. It will have no political religion. The ice-cold breath of alienation from God blows more and more on both upper and lower schools in cultivated nations. There are towns and

neighbourhoods already where none but unbelieving teachers are employed, and where Christian fathers of families have nothing to say to the school. In these circumstances, shall we fold our hands and deliver over our children year after year to their destroying influence? I think not. Sluggishness and cowardice are not fruits of the Spirit of God. "Watch," says Scripture, "stand fast in the faith, quit you like men, be strong" (1 Cor. xvi. 13). My opinion is that where public schools stand on a Christian basis, and believing Christians are allowed to take part in their administration, they should with all their power, especially by appointing believing teachers and the revival of Bible study, make them all Christian schools.

Should the worst come to the worst, however, there remains one outlet—

PRIVATE SCHOOLS.

One of the cheering features of our time—and there are not a few—is mutual toleration, the recognition of individual freedom in religious matters. To live and let live is the motto of the humanist. Let us make use of the respite, shunning neither sacrifice nor efforts, wherever the State school no longer deserves the name of Christian, to establish before the door is shut private Christian educational establishments of all kinds, from the infant-school to the college.

I say, before the door is shut. When once humanism gains the mastery, it will soon throw off the mask of toleration. If, however, Christian private schools, and free Christian institutions are numerous and deeply rooted in the habits of the people, as has long been the case in the lands of freedom, England and North America, it will not be easy to sweep them away by a legislative act. What blessed results have crowned the free evangelical gymnasium at Gütersloh! How successful are many private institutions in Germany, Holland, and Protestant France; in Switzerland, also, our free preacher schools, private seminaries, gymnasiums, and common schools at Basle, Zürich, Berne, Winterthur, Schiers, Peseux, &c. Even should times grow worse, there may still be oases in the desert, like Steinthal, with its Oberlin, during the reign of terror in France.

And if the Christian private school seeks its real life in Christ and His word, He will say to it, as to the Church of Philadelphia: "Thou hast a little strength, and hast kept my word. . . . Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

M. Edmond de Pressensé, Pastor at Paris.

There is no more burning question in our day than that of the school. How important is it for the Church especially! The school is the future, the harvest which is being prepared; above all, it is childhood, with its ingenuous ignorance, its touching helplessness. How should it not excite all the tender solicitude of the Church? In the actual state of society the question is not what the task of the Church is when identified with the nation, as in former times, or when, as in America, she acts in full liberty. I, too, am persuaded that education, to be complete, must be founded on the Bible and bear a distinctly Christian character. We, who regard religion as life reunited to God, have a special reason for wishing this. Nothing can set aside the necessity of having instruction fully penetrated with Christian thought. Therefore I am convinced that wherever the Church is undisputed mistress or, what is better, independent, she ought to have schools of her own, animated by her principles.

It is not the same thing, when the Church finds herself in face of a nation divided in opinion. In our day we can no longer use the word Church as if there were but one. There are churches; nowhere in all Protestantism is there any longer a single church, a *mater ecclesia*. Every church which says, "I am the church," is unfaithful to the essential principle of the Reformation. It at once resembles that powerful religious and political organisation which has formulated and practised the sectarian motto: "Out of me no salvation." The Evangelical Alliance alone would prove that no country belongs to a single religious form. It follows that no church, however important, has the right to claim a monopoly of religious education in State schools, even when she has an incontestable majority. She may not despise the smallest minority whose rights are equal to those belonging to herself. There is no use in crying out against sects. For my part, I call every church a sect which gives this name to any fraction, small or great, of Evangelical Christianity.

In the second place—as regards the State School—the church finds itself in face of the nation. Now, the nation is composed partly of believers and partly of a mass of people indifferent, and often hostile, to Christianity. Thank God, the time of State religions is past; this great scandal has almost everywhere disappeared. It follows that the Church has no right to take forcible possession of children whose parents no longer belong to it. Jesus, doubtless, said, "Suffer little children to come unto Me;" but He

did not snatch them from their mothers' arms ; He expected they would be brought to Him in the fulness of confidence and love.

Many complaints have been made of the Modern State. I find it theoretically much more Christian than that which is called *the Christian State*. Need I say that I will have nothing to do with the Atheistic State ? I repel, with all my might, State irreligion ; but with equal energy I repel a State which would assume the place of God in ruling the conscience and claiming the mastery of souls. Such a State may, indeed, call itself Christian, but it is nothing else than a resurrection of the pagan State, whose characteristic was to make religion a national institution. Far from complaining of the lay character of the modern State, I commend it. It thus corresponds with the Christian idea of the State, expressed in these words of Jesus Christ : "*My kingdom is not of this world.*" The lay State is the legitimate child of Protestantism and of that French Revolution of which I can speak only with gratitude, when I regard its principles disengaged from its inconsistencies and acts of violence. How can we forget that it restored their rights to those Huguenots so long basely persecuted by the so-called Christian State ? Starting from this idea of the lay State, I say that the public school ought, like it, to be secular, provided that this secularity is not a deception, and does not transform itself into official irreligion. For this reason I commend most heartily the Belgian legislation in regard to primary instruction, in spite of the censures lately directed against it. It appears to me entirely right, because while it preserves the religious neutrality of the public school, it allows the necessary time and space for teaching by the different churches. I would prefer, wherever it is possible, the old English system, which gives State grants in aid to every school, Confessional or not, of which the importance has been estimated and the teaching weighed by regular inspectors.

We must keep in mind the danger into which the Church runs by confiding religious instruction to the State. It is sure to recast altogether, as in the famous catechism issued by Napoleon I. Doubtless that contained the decalogue, but with a slight variation in the summing up of the law, which amounted to this : "Thou shalt love thine Emperor and master with all thy heart, with all thy soul, and with all thy mind, and thou shalt render military service to him."

I object, further, to the system of denominational public schools, on the ground that it violates the teacher's liberty of conscience. I do not see by what right the State can compel him to profess this or that religious belief.

I am deeply convinced that whenever the Church seeks to im-

pose its catechism on the State schools, it commits an iniquity. This is the famous primordial right claimed by Catholicism in every country. On no other principle did Leo XIII. proceed when he wrote his recent letter to the Catholics of Rome, protesting against the creation of Protestant schools in that city. Let us beware of thinking and speaking like the Pope. It is vain to invoke, in support of the public denominational school, the great principle of Jesus Christ: "*Go, and teach all nations.*" He certainly did not command His apostles to master them by force, when he said: "I send you forth as sheep in the midst of wolves." Every natural weakness was combined in His first disciples in presence of the pagan State, which concentrated all material power as well as that of high culture. In such outward weakness did they fight and conquer. The same commandment is sounding in our ears to-day in circumstances, perhaps, of greater difficulty, because we have to teach a world for which Christianity has lost its novelty. To reconquer is harder than to conquer, especially when we must acknowledge that the Church has, in many respects, deserved to lose its dominion over souls, because it has too often sought a temporal dominion. Yes; it is a hard task to teach nations at once baptized and unbelieving—Christians in name, pagans in fact.

Under an overwhelming sense of this difficulty, in regard to home missions, we hear alarmed voices crying, "All is lost!" Do not believe it, gentlemen. What is lost is that old method of gaining the world by a privileged church, a method only too much abused by Christianity. This plan is at an end, whether we like it or not. A more glorious way remains; let us, while we repel all compromising supports, win the world by faith and love. It was the cry of the middle ages—*Christus imperat*, "Christ reigns;" but then it was the false Christ of the theocracy, sword in hand. We, too, repeat, "Christ reigns!" remembering that when He called Himself a king, His crown was of thorns, His sceptre a reed given in mockery, and His throne a cross. Thus did He conquer, and we in our turn shall conquer only in that glorious weakness, in the midst of which the power of God shines forth.

Dr. Baur, Court Preacher, Berlin.

It is very difficult for me, honoured brethren, to speak after the address you have just listened to, for I must ask you to come from the pure air of those more exalted ideas which I, too, love to breathe, into the definite historical circumstances with which I am familiar, and from which I propose to offer my contribution to the great question we are discussing.

I shall speak only of public schools and of the way in which this question is regarded in Germany, especially in Prussia. While agreeing with the first speaker in his fundamental idea, I differ a little from him. He contemplates the near divorce of Church and State. He has shown that the wife, the Church, should consider how she will then manage the children. I think, however, that in my country we are on the point of a reconciliation, and I hope that the husband, the State, will come to his senses, and say to the Church: "See, I am a peculiar fellow. I have such heavy work to do: I can carry out strict rules, but I cannot properly look after the tender age of youth. I have not time. Help me, so that the dear young people may not grow up without an influence suited to their tender minds." I believe that in my native country we have to maintain the genuine Evangelical common school. I stand up for it as the fruit of the reformation of Luther, who, in his famous letter to the burgomasters of the German towns, called upon them to establish Christian schools, and gave these German schools his Bible, Catechism, and hymn-book.

I stand up for the Evangelical public school as a child of this school, for I have sat on its benches and been nourished from childhood on its choicest fare. As a clergyman, also, I speak in its favour, both on account of the blessing it brings to our youth, and because I know that the government of my country, the Church council and all synodal courts, are convinced that there is no more important work in all Evangelical Germany at present than that of preserving to our people the jewel of the Evangelical public school. I do so in the name of freedom of conscience. Look at a school in which the children are of different confessions. It is impossible that the Catholic teacher should not hurt the conscience of the Evangelical child, and the Evangelical teacher that of the Catholic child. "The conscience," says Luther, "is a tender thing." I demand the Evangelical public school in the name of the family, for does not experience tell us that when the school does not breathe the spirit of the gospel, a serious discord arises between it and the family in the hearts of the children? I demand it also in the name of patriotism, for in what other way can this virtue be nourished in the land of the Reformation? I demand it in the name of religious instruction. It is wonderful that when the fulness of truth has been offered to us, we should wish to go back to an elementary state in which religion and creed are absent. By excluding religious instruction we deprive ourselves of the possibility of influencing the life as a whole. In behalf of the whole course of instruction, I pronounce in favour of the Evangelical public school. It is impossible to teach even literature without refer-

ence to some creed, and it is the same with all the selections for reading.

And how can history be taught without saying that Christ is the pole round which the world revolves? How teach German history without saying that we have no greater men than Luther and Melancthon? How can we follow the downward course of the Rhine without calling the attention of the children to Constance, Basle, and Worms? To Catholics, the Rhine is the famous "Golden Priest-street;"* to Protestants, it is the scene of great Evangelical deeds.

Again, I know no better gift to offer our dear young people than the German Choral. The ideal of the Evangelical public school is that we should rejoice our hearts with it every morning. I speak, finally, in the interests of the characters of the teachers. The Confessionless public school must necessarily appear destitute of principles. In short, we stand by the Evangelical public school. Thus do we stand at present. All those who hold the Evangelical faith do not see it to be a sacred duty to preserve this jewel. But my conviction is that if we are robbed of the Evangelical public school of the German Reformation, it will be religiously an act of unbelief, educationally an act of folly, and politically an act of injustice. Therefore let us fight for this treasure.

His Excellency Count Von BISMARCK-BOHLÉN, from Berlin, specially commissioned by a Conference of German members of the Alliance, expressed his conviction that the Christian training and education of the public school should be continued in gymnasiums and higher educational establishments generally. It is hard for a father when his son has been nourished on the word of God in the public school, to send him to an institution where, perhaps, the very opposite is taught, and where there is an excessive number of subjects prescribed for study. One father was obliged to remove his son from the gymnasium, in order to save him from an antichristian atmosphere! Three scholars committed suicide, because they could not bear the burdens laid upon them. The word of God and Christendom must prevent this!

My dear friends, as a layman, I beg you to do what you can to help in this matter. I plead for our sons and our brothers; do not leave them in their helplessness. Let the spirit of the age come forward ever so boldly, we stand on Christ's ground. He has promised us the victory, and what He has said He will certainly perform.

With reference to what our honoured brother from Paris has said, I would reply that I cannot follow him to his ideal heights;

* Pfaffengasse.

for the ground on which I stand is not the lay State and the lay School, but the Church State and the Christian School. Here much that in theory is obstructive becomes easy in practice.

Dr. WIESE, Privy Counsellor from Berlin, spoke on the subject in substance as follows:—One thing which each of us will carry away with him from the meetings of this week will be a strengthened feeling of the oneness which exists among all the members of the Evangelical Church, to whatever nation or country they belong. At the same time much variety of opinion may exist in regard to special subjects, as, for example, the one we are now considering. It belongs to one of the most difficult problems of our day, and forms a part of the question regarding the relation between Church and State. The school stands between these two and the family. All the three have a claim on it, and the relation has consequently assumed, in the course of time, a variety of aspects, according to the history of each country. We must be cautious, then, in judging. It holds good here: *comprendre c'est pardonner*.^{*} In general the State has gained the ascendancy—very little to the advantage of the school—though neither the Church nor the family has been free from blame in the matter.

Russia, for example, cannot be compared to Switzerland in this respect. It has become what it is through its sovereigns, who have provided training for the people; and in the Prussian common law it is laid down that the school is a State institution. It is now almost a monopoly, especially as regards the higher educational establishments—those with which we are now more particularly concerned.

The real evil of the schools just referred to is that the great thought of the Reformation, and of the Reformers, Luther and Melancthon—of uniting in the education of youth science (especially the study of the ancient classical languages) and faith—has been more and more lost sight of. But the State schools are not by any means non-Christian. When a former speaker demanded the re-introduction of the Bible into schools, he did not refer so much to German and English Schools generally as to those in Switzerland and Holland. Holy Scripture is not excluded from the higher German schools, though, in many instances, it cannot exercise its power on the hearts of the young from want of being properly taught. The wants of youth are often misjudged, and in the higher classes theology is taught instead of religion. Far too few of the teachers are pedagogues, that is, psychologists, as is shown, among other things, by the immense

* "To understand is to pardon."

complaints made by parents of the excessive burden of studies imposed upon their children. The unity of the mind and man's eternal destiny is often quite forgotten, and the young are occupied too exclusively with the things of this present time.

It would be a great mistake, however, to regard public schools as useless because of this, and to expect Christian private establishments to cure it all. Private gymnasiums, like that of Lerber, in Berne, and the one at Zetten, near Arnheim, are praiseworthy results of a self-sacrificing faith; still they are only temporary makeshifts. It could be proved that there are gymnasiums in Germany carrying on an equally blessed work within the regulations of the State. We must not undervalue the State,—it also is the ordinance of God; neither must we cease hoping that the time will come when, in harmony with the Church, it will be mindful of its high calling in regard to schools. We must clearly define what constitutes the Christian character of the school, whose restoration or preservation in the modern State we are considering. Not religious instruction alone, nor the rules of the Christian family, beneficial as these often are in school-life. It consists, rather, in the spirit of the Normal colleges, in their Principal and members, and in their unanimity in Evangelical belief. Everything depends on this. Accordingly, the chief requirement for the object in view—the education of a succession of teachers—is that they should have a clear knowledge of their calling, and be, moreover, thoroughly trained as efficient teachers of religion. Another thing to be desired is an increased interest in the spiritual life and work of the school, and a more penetrating influence of the Church upon family life.

Let us, however, beware of isolating the school, or building it up like some castle in the air. Let it stand on the solid ground of the conditions just named, between the family and public life, and let it be constantly receiving impressions from both. The complaints which are made about public schools often overlook this connection. Time would be needed to carry out in detail the idea now indicated.

The speaker closed by commending this subject to the prayers of those present, and by expressing the wish that the school which, in many places, has been allowed to drop out of the prayers of the Church, should again be remembered in them.

Closing prayer by Pastor COULIN, of Geneva.

Conference on the Education of Christian Teachers,

Wednesday, 3rd September, 2 to 3.30 p.m., in St. Peter's Church.

PROFESSOR VIGUET, OF LAUSANNE, IN THE CHAIR.

Herr TISCHHAUSER, of Winterthur, offered up prayer.

Herr Bachofner, Seminary Director, Zürich.

IN education it is personal character that makes impressions, and there is no better education than the presence of a good man. If, at the same time, he is a competent teacher, parents entrust their children to him, even though in other respects the school organisation does not correspond with their wishes.

When the school regulations are antichristian, as when, on account of Jews, it is forbidden to utter the name of Jesus, there is nothing left for Christians but to found private schools and seminaries for training teachers, because a State without religion will educate teachers without religion. Compulsory education is manifestly an encroachment on parental rights, for the State cannot pretend that the young are its exclusive property, to be educated by no one else. But the hotter the strife about education, the more each side claims it as its right; so that in the new Belgian school law the monstrous condition is decreed that no one can gain a teacher's diploma without being entirely trained in the Government Normal School.

In speaking of common schools, we must consider the parents, the children, and the teachers as they are, and not as they ought to be. The schoolmaster will never have a brilliant position. He will always have to deal with poor and ignorant children, he will be poorly paid, and deprived of the refreshment of intellectual society. Some desire university training for the village schoolmaster, but I fear that these scholars would not be good schoolmasters for the people.

The Gospel, received into the heart, will alone enable a teacher to be content in so limited a sphere. The teacher himself should have passed through the lower and middle public schools, and his education will be completed in the Normal school. Here the pupil
to a deeper understanding of the Scriptures, and of their

application to the conscience. Instruction in the special work of teaching combines and completes the whole.

Knowledge, however accurate, is not enough for the elementary teacher. He must be accustomed to reduce the simplest thing to still more simple elements, to arrange and unfold his subject so as to make it plain and suited to the capacity of children. He cannot learn his art by theorising; and the increased requirements in mathematics, natural science, drawing, and gymnastics, leave hardly any time for the practice of teaching. All will profit little unless he takes pains with his own intellectual improvement. He must not suffer his teaching to become routine. His teaching must have the warmth of personal conviction won by conflict and toil; otherwise he will fail to awaken the mind of his scholars.

As regards the subjects of study themselves, they may be more or less comprehensive. The lowest limit is laid down in the Prussian regulations of the year 1854, and the highest in the plan of lessons of the Zürich State-Seminary of the year 1874. Under the former, classics and literature were excluded, and only in exceptional cases was the pupil allowed to go on to proportion and decimals; while Zürich required trigonometry and quantitative analysis of the most common natural products. But by a judicious selection of studies, place will be found for direct instruction in teaching, for the cultivation of music, and for acquiring such a knowledge of Scripture as shall be capable of withstanding the spirit of the age.

Striving after a wide range of knowledge is a feature of the materialistic tendency of our day, which underestimates personal character and overestimates things. Those who have the good of the people and their school at heart will strive earnestly to resist this craze for mere knowledge.

Much cannot be expected from the State; but this we have a right to claim, that in school organisation the foremost place be given to religious instruction. The teacher, by his own delight in the Word, must awaken the pupils' interest, but the Spirit alone can produce true repentance and a living faith; for the communication of spiritual life is a work of free grace and a mystery. Meanwhile, the faithful labours of the teacher have their sure promise.

The Normal school, or seminary, should have Christian teachers in every department—history, natural philosophy, &c.—men who not only teach but live in the Spirit;—without it we shall never succeed in training a body of Christian teachers. The difficulty of finding such is exceedingly great. One plan, which has long been pursued, is that of employing young clergymen who have a greater love for teaching than for pastoral work, provided this does not proceed from dislike to the word.

Next in importance to the character of the teacher is the school life. In the interest of Christian character I hold fast to the boarding system. I know its dangers and difficulties, and that it does not give maturity of character, but it is better than mere classes; and experience proves that a well-conducted boarding seminary is advantageous to a young man. But it must draw life and strength from the Spirit and the word of God.

The early age at which scholars leave the school is an evil. As a rule, they enter on the duties of their profession before they are twenty, while yet untried and ignorant of life and its temptations; accustomed, doubtless, to the restraints and morality of seminary life, but with wills and consciences, it may be, untouched, and without spiritual experience.

The Catholic Church pursues a different method in training clerical school teachers. She regards the public school as a Church institution, and its teachers as ecclesiastical instruments. But a glance at existing circumstances shows that the school receives its commission, not from the Church alone, but from the community, and, above all, from the family. To the State, as over all, belongs the duty of educating teachers. Private efforts can only assist, complete, and improve.

A common mistake is to look on the seminary as a suitable port for young men whose fitness for other callings is doubtful; but such, as a rule, are simply of no use as teachers. An experienced man of the world said, "Every profession may be entered from selfishness, except those of the pastor and schoolmaster; for these need love."

To sum up all. He who has not become intellectually dull through over-work, who has retained the desire and ability for further study, who has remained true to his early faith, and has so preserved his idealism as to be willing to exchange an easy and pleasant calling for the sake of doing lowly service to little ones—he is the right man for the public school.

If a seminary, without the help of the Christian Church, were to receive only young men of at least twenty years of age, and to make piety and living faith a condition of their acceptance, it would, at any rate, draw its pupils from the ranks of awakened young men. But many circumstances might prevent them from becoming good teachers. The seminary, therefore, must not stand alone, but in close connection with the Christian Church, which should select and watch over its young men—a duty which I would lay, in the first place, upon the societies for Home Missions; but it also concerns all Christian people.

It is sad to see the want of interest in the training of teachers. By earnest efforts it should be possible to find the right men.

But let prayer and work never be disunited. Only when the Churches honestly bestir themselves to find labourers for the harvest will they learn to pray for them as the Lord enjoined.

M. Paroz, Seminary Director, Peseux.

The training of Christian teachers is a vital question for Christian schools. The neutral (lay) school may suffice for religious wants by leaving a free place for the teaching of the pastor, but for this there must be harmony between teacher and pastor. Now, in the neutral school, the former is generally hostile to the latter, and opposes his influence by irreligious teaching. Therefore Christian teachers are an increasing necessity; and if so we must train them.

We have just heard an eloquent voice defending the lay school attacked by other speakers no less competent. I believe the explanation of this divergence of opinion will be found in the diversity of the position in different countries. I asked a Belgian statesman to explain the reason of the Draconian order in the new Belgian school law, according to which, from the year 1883 no teacher can hold office in a public school unless he has passed through the Government Normal school. I was told that in a Catholic country it could not be otherwise, owing to the constant tendency of the Church to usurp authority over every department. But I am persuaded that in Protestant lands, where no such danger threatens the State on the part of the Church, we must have Christian schools, and therefore Christian teachers.

Christians in Holland have felt this for upwards of twenty-five years, and have therefore founded a great number of schools, and of private Christian normal schools, in the face of the State lay ones. The struggle still goes on—the State maintaining its schools even when they are almost empty. But such a state of things is neither fair nor just; because the poor at least are obliged to submit to the Government yoke, too often irreligious. If we would save our children from unbelief, we must have Christian teachers.

It is on this account that Christians in Switzerland have within the last twenty years founded four normal schools, at Schiers (Grisons), Zürich, Berne, and Peseux (Neuchâtel), containing in all about two hundred and fifty scholars, or one-fourth of the pupil teachers of Switzerland. At Berne there is also a school for female teachers (with about eighty pupils), and at Lutny one has just been founded for French-speaking Switzerland.

The want, then, is felt; but this is not enough. Christians in our land must take a more active interest in the matter.

Pastor MEILL, of St. Gall, closed the meeting with prayer.

Conference on Evangelisation in Spain and Portugal.

Wednesday, 8th September, Afternoon, 2 to 3.30 p.m., in the Vereinshaus.

PASTOR ECKLIN, OF BASLE, IN THE CHAIR.

Report by Pastor Fr. Fliedner, of Madrid.

I. THE FIELD.

(a) *Extent.*—The field of our labour is but little known. Its great importance also is not understood if one looks only at the Spanish peninsula, forgetting Central and South America, where the Spanish and Portuguese languages are spoken, and which are connected with the mother country in many ways, and depend entirely upon it in several branches of science and literature. Thousands of our best youth go to Mexico and South America to make their fortunes, who, if converted to the Gospel, would render essential assistance to the work of evangelisation.

(b) *Spiritual Condition.*—The spiritual condition of the peninsula could not be fully portrayed if we spoke only of Ultramontaniam. True, its power is enormous, and rules the entire life of the people, and the ideas even of its enemies, to an incredible extent. It has destroyed spiritual worship, and turned our Saviour into an idol. The *Im Jesus* in Braja, near Oporto, the *Cristo de la Victoria*, in Vigo, the famous crucifix in Cangas in Asturia, that seems to have been flung into the sea by the Puritans in England, and to have come ashore on the coast of Spain, the blood-sweating Christ in Burgos, are proofs of it. The mania for the worship of the heart of Jesus has found its way to Spain. I hold in my hand an amulet from the Carlist war, with a heart decorated with a cross and crown of thorns, bearing the inscription, "Stop, here the heart of Jesus is with me!" A thousand times worse is the deification of Mary. The modern Diana of the Ephesians has become the centre of religion. In every pious family all the children are taught to pray: "I go to sleep with God, I get up with God; with the Virgin Mary and the Holy Spirit." Superstition is the destruction of religion. Such frightfully blasphemous curses, such a dragging of the holiest things in the mire, is found nowhere else in Christen-

dom, save among the people who boast of the name "Old Christians." Yet along with this there smoulders among the lower classes a hatred towards the Romish Church which will burst forth with fury at the next revolution.

And among the cultivated? In no Protestant country would the bitterest enemy of Christ venture to scoff so shamefully at the Christian faith as is done publicly and with shouts of applause in the Athenæum at Madrid, the first scientific society in Spain. The conflict with the unbelief of cultivated men demands the ablest combatants.

(c) *Political Situation.*—In Portugal the law still makes the propagation of other religions criminal. Although it is often not enforced, or when, as recently, the complaints of the priests compel this to be done, it is mildly administered. In Spain a reaction set in with the return of the Bourbons, which is daily increasing; religious liberty has been reduced to the lowest possible amount of toleration. The long-closed monasteries are again opened; new magnificent Jesuit schools are springing up. Persecutions constantly recur. Must we not fear a return to absolute intolerance?

Thank God, no! Absolute intolerance, even in the home of the Inquisition, seems impossible. Once more God is granting time to the Latin races, and free course to His Gospel among them. Italy, Belgium, France, Spain, and Portugal testify loudly enough with their little band of soldiers, "God has set before you an open door, and no man shall shut it!" But only a church full of brotherly love can enable the "little strength" to conquer. If this opportunity be lost, the blame and curse will fall on the want of unity among brethren.

This political reaction does not materially hinder evangelisation. Congregations are continually strengthened. Many a work, outwardly hindered, is inwardly deepened. The true vine-dresser purges the vine that it may bring forth more fruit. And God teaches us every day that He is guiding all things well. Ministers and governors are in His hands. And often when it seemed as if there were no means of resisting oppression, even our enemies have been obliged at the right time to help us. Our books, even when controversial, pass the censor; banished pastors and teachers return; royal decrees disapprove of compulsion in religion; and in moments of the greatest danger ministers telegraph at midnight that the police are to protect the imperilled Protestants. A revolution may be preparing. Protestant Christians do not desire it, for we do not meddle with politics; but we fear no political changes. We do not lean on man, nor on princes; although the young king is

liberal-minded. The King of kings is on our side, "with His Spirit and gifts."

II. THE WORKERS.

a. Native workers.—Among these the first place belongs to the Spaniards and Portuguese. The Peninsula must be evangelised chiefly by natives. Their number is small. Our dear brother Carrasco lies buried in the ocean; our Elder, Ruet, in the churchyard in Madrid.

We have a few who were formerly Romish priests or theological students; they are most efficient agents. We have one in Oporto, two in Lisbon, three in Madrid, two in Seville, one in Carthage, and one in Camunnas. Two-thirds of the Romish priesthood would join us to-morrow if we would support them; they flee from the tyranny of the bishops, and want to marry. But we are more and more cautious in receiving them. There are always some coming forward, but very few are of any use, for their morality is often incredibly low. They judge us by the same standard, and one offered himself as an evangelical pastor who wanted to leave Rome in order to run away with another man's wife.

A second class of workers are laymen who have been won over, many are colporteurs, others evangelists or teachers. They have great influence; not a few make up for lack of instruction by fidelity and ability. They are a necessary link of connection with the lower orders; and if their want of culture, or want of tact, involve them occasionally in difficulties, the majority of them by their zeal and love are serviceable agents. Some by their own fault, or from influence from without, bring scandal on the work. But, thank God, some of the most injurious influences, such as the spoiling of Spanish workers by the injudicious praise and untimely liberality of foreign Christians, have almost disappeared. The Lord has during the last ten years undertaken a sifting process, and removed evils that seemed ineradicable. Lastly, we have a small but excellent band of recruits, young Spaniards, who have received a theological education abroad; we owe these chiefly to the loving zeal of French Switzerland. True, many boys sent from the Peninsula to be trained for evangelistic work have been of no use; but others have done admirably in Jerez, Reus, Madrid, Santander, Monistrol, and elsewhere. It is true that, taken too young from their Fatherland, they need to become reaccustomed to its life, and even to their mother-tongue.

Our ideal of the training of teachers and evangelists would be to train youths from our own congregations and schools, in a seminary (alumnium); but at the same time to let them attend

the best Spanish educational institutions, and let them pass examinations there, so that as Spaniards they may share in the culture of their own country, and work with effect among Spaniards. The ablest of them can afterwards spend a few years in Germany, England, or Switzerland, and thus obtain a wider culture without being severed from the intellectual life of Spain. Whether the Seminary to be founded in Cordova will realise this ideal we do not know. We wish it all success. The Seminary begun in Madrid is too small to require notice. But one thing is certain—seminaries for teachers and evangelists are a crying want; and while we pray for more labourers, we long with all our heart that these small beginnings may become prosperous, flourishing nurseries for Spanish evangelical workers.

b. Foreign workers.—Is any Evangelical Church, denomination, or sect, not represented in Spanish Missions? Is it to be wondered at that the Spaniards are startled, when they hear every one speak a different language? Presbyterians, Methodists, Plymouth Brethren, Congregationalists, Episcopalians, Free Churchmen, Baptists, Mül-lerites, Darbyites, and others who do not know what they are. The Latin proverb does not apply there—*variatio delectat*; although often an abundance of different gifts is developed by the variety.

We may divide these labourers into two classes: first, those sent out by Churches or particular Missionary Societies.

The Episcopalians labour in Lisbon and in its neighbourhood, in Seville, in Malaga, and more recently in Madrid. Wesleyans labour with much blessing in Oporto, also in Barcelona, Poble-ncio, and the Balearic Islands, Minorca and Majorca, in Mahon and Palma. Scottish Presbyterians have stations in Madrid, Salamanca, Jerez, San Fernando, and Puerto Sta. Maria; Irish Presbyterians in Madrid and Cordoba; the Scottish Free Church in Lisbon. The Evangelical Continental Society supports stations in Bilbao, Camunnas, St. Vincent de Castellet, and Monistrol. The Committee of Lausanne has stations in Barcelona; the Geneva Committee in Reus and Carthage; the great American Missionary Society in Santander, Barcelona, and Saragossa; American Baptists have labourers in Madrid, Hospitalet, and Alcoy; the German Evangelical Church has in Madrid, exclusive of chapel and schools such as exist in most places, an orphan house, a little hospital, bookshop, and houses of its own there, in Granada and Camunnas. The other class of labourers are not sent by any particular Society or Church. Many of them are without theological education, merchants whose business has failed, watchmakers, teachers, &c., often earnest Christians, who did not follow Paul's counsel when they were awakened: "Let every man wherein he is called, therein abide with God." The number of these independent stations is not inconsiderable. Cordova, Seville, Cadiz, Utrera, Huelva, Escornaz, formerly under the direction of a Scottish Committee, are now sustained by the efforts of a Scottish lady. Madrid, Barcelona, Barceloneta, Gracia, Villafranca, Figueras, Vigo, Corunna, Ferrol, Oviedo, Besullo, Leon, Valladolid, Igalada, are occupied by "the Brethren."

Thus every kind of confusion reigns. Take an example. A

Spaniard has become truly evangelical; a dear brother comes and says: "Friend, thou art not baptized, for the Romish Church is Babylon, not a Church of Christ at all, and her baptism is not valid!" The good man permits himself and his children to be baptized by sprinkling. Then comes another brother and says: "That is right; Rome's baptism is no true baptism, but mere sprinkling is not enough!" So the grown-up members of the family are baptized a third time, this time by immersion. I do not wish to speak a word against the Baptists. If only those whom they baptize would remain true to the evangelical faith—nay, if only the tenth part remained faithful to them—they might in God's name baptize every Spaniard! We wish only that when they go a-fishing they would not take those whom others have already caught, but, as true followers of Paul, "launch out into the deep," as many actually do. Spain is large enough for all labourers, and we say from the heart, "If Christ be preached, we therein do rejoice, yea, and will rejoice!" The patience of the Lord Jesus with our thousandfold infirmities should help us to bear those of our brethren.

Thank God, we can say that in general all the workers labour in the spirit of unity and peace. But we entreat the various churches and societies not to allow differences that are historical at home to be transplanted to a new field. In our conflict with Rome there is nothing more essential than unity in our own ranks. Dear Frenchmen, dear Italians, is it not so? Up, children of light! However we differ, let us stand shoulder to shoulder to win souls to the Saviour, and the kingdom is ours.

III. THE WORK ITSELF.

We may proclaim the word of free grace almost throughout the whole Peninsula. Two or three Bible Societies are vigorously at work, with about thirty colporteurs and a Bible cart, selling thousands of Gospels and portions of Scripture, the British and Foreign Bible Society, as was to be expected, in the van. The Religious Tract Society of London not only distributes hundreds of thousands of tracts, but sells thousands of books, small and great. Nearly sixty congregations, or rather mission stations, and about as many schools with from five to six thousand children, about ten thousand church members, and probably at least twenty thousand who hear the word of God, fifty Sunday-schools with more than three thousand children, fourteen buildings for churches and schools (our own property), an orphan house, and hospital, along with our bookshops and the Protestant weekly papers for children and grown-up people, are a testimony that God has richly blessed the

work of about ten years. That outward pressure has reduced our numbers, that growth is slower, the work more arduous, and opposition greater, may also be blessings for its inner development.

The teachers become gradually more cultivated, the evangelists better instructed, Christian literature increases, the children grow up, and the silent influence spreads. That the stations and congregations should be self-supporting is not to be expected for a long time; but we can show a gradual increase in the contributions of the Spanish Church.

Public worship has become more orderly and beautiful. How joyfully the young Christians sing, "Safe in the arms of Jesus," or "How sweet the name of Jesus sounds," and how a German heart rejoices to hear that crown of all our chorales, *Wachet auf, ruft uns die Stimme*, in the sonorous language of Spain.

The evangelical hymn has become a power. We have heard it among the rocks of Montserrat, and in the very cloister where Loyola devoted himself as the Knight of the Holy Virgin, at the beginning of his dark conflict with the Gospel. Jesus is stronger than the Jesuits.

But the chief thing is that hunger and thirst for the word cannot be extinguished. How gladly would I take you into some of our little congregations, whose love for the word puts some of us old Evangelical Christian folks to shame. Preaching is often carried on under difficulties, as in Escornaz, where I feared the hearers would fall on my head. The little place was full, yet more hearers pressed in. Then a young fellow climbed on to one of the beams, another followed him, and soon they sat there close together like sparrows on a roof. I often looked up involuntarily when I heard a slipping above, and thought, Are you coming down or not? But there was no Eutychus among them, and it does one's heart good to preach to such a congregation.

Six weeks ago I visited Morgadanes, in Galicia, where, a few days before, two evangelists had escaped death by stoning by hasty flight, though not without wounds. With a beating heart I pressed along the rocky path, but the people received me "as an angel of God," and gave me their best fare—rough maize bread and a little fish. At another place a septuagenarian made a journey of eight hours to buy a Bible.

We are getting into closer contact with the educated. It is a sacred duty, hitherto partially neglected from pressure of work, to enter this open door. We are not only received as members in the Madrid Athenæum, but may bear testimony there, before the foremost authorities of the Parliamentary and intellectual circles, that the word of God has made Protestant countries great, and

that apostasy from it and resistance to it have been the chief causes of Spain's misfortunes. -At the same time the idea of a Christian Church which does not desire to be a worldly kingdom, but will undertake the transformation of a morally corrupt society by spiritual influence alone, is something so novel to the inhabitants of the Latin world, that many educated people hear it with amazement. Even of the educated it is true, *How can they hear without a preacher?* They have never had a living, Evangelical Christianity set before them.

That the inner life of our churches is increasing in vigour appears from the fact that laymen of established character zealously co-operate in the edification of the congregations in many places, as at Oporto and Lisbon, and also in Spain. We particularly cherish the Sunday-school, on account both of the scholars and teachers, and the extension of the system is of increasing importance; for in our young congregations the difficulty of finding helpers for such work is great.

Our schools increase in number and begin to contribute to their own support. The attempt was difficult, and at the beginning met with much opposition; but its success has provoked emulation in other parts of the Peninsula. And the fact that attendance increases at schools in which fees are now exacted is a proof that thorough Protestant instruction is appreciated. Not only is the sum raised by fees considerable, but the value of the instruction is enhanced in the eyes of parents and children when payment is required, and it leads to more regular attendance.

We endeavour to diffuse Evangelical literature. Gratuitous distribution of books (as at the first) did not promote the Gospel,—they were often quite wasted. We still distribute fly-leaves and tracts by the hundred thousand; but, along with these, books small and large are sold by colporteurs or in our bookshops. It was not easy to accustom Spaniards to the purchase of Evangelical books; they thought it a bad innovation; but we were convinced that our principle was right, and the result has justified us. In the first half-year we sold only about 100 francs' worth of religious literature; but this was more than we had taken in the four years previous as sale receipts. The second year the sales amounted to 500 francs; the third year, to 1,600 francs; the two last, to 3,000 and 5,000 francs. It proves that the Spaniards begin to value Evangelical literature. To create such a literature for Spain and half America, would be work for more than one man; but we can devote ourselves to it only at the expense of other work. School-books are an urgent necessity. In these regions everything must begin *ab ovo*. We have to print even alphabets and reading-books, for there was

not a single A B C book, without Ave Marias or prayers to saints, so that we cannot use them. There was not a book of history in which the time of Philip II.—the time of Protestant persecution—was not described as a glorious epoch; no book of geography in which monstrous things were not said about the heretical countries of England, America, and Russia.

With God's help, we purpose next year starting a Christian Review for the educated, in addition to *The Christian* (a weekly journal for the edification of Church members), and the *Amigo de la Infancia* ("The Friend of Childhood.") For we must run through the whole scale, from primers up to scientific treatises. We must create a literature for children, which in Spain is in an incredibly low state; we must, moreover, write historical books, among which we can already announce a life of John Howard and one of Luther. What we have done would not have been possible without the help of English friends, who have as many pounds in their pocket as we have pence. But how much remains to be done!

Has the present crisis in the world, the material distress in Evangelical countries, financially injured Mission-work in Spain? Decidedly not! Every one assures me the times are very bad. But though we have never had more than enough, we have never lacked. Often, perhaps, our cruse has not been full to the brim; but the handful of meal has never been exhausted and the cruse has never run dry. And whereas in early days too much may have been spent, and with too little thought, the work has been furthered and intrinsically improved by limitation of outward means. We are not anxious about the future. Is not the work the Lord's? The pence of the poor shoemaker-woman in Mühlhausen, who set aside a halfpenny from the profit on every pair of boots for the Lord's work in Spain; or the watch of one on the Rhine which, in his devotion to his Saviour, he broke off from its chain and put in the plate; or the cents of those children in America who collect and sell old iron; or the rings of the octogenarian pastor in Wurtemberg, who, sure of soon seeing his sainted wife before the throne, no longer requires any memorial of her, and offers his and her wedding ring to the Lord; or the little garnet cross that was sent with the words, "The Lord can help by great or small."

That our work goes forward, and that year by year we need more money, gives us no concern; we thank God for the daily growth, and have no fear about daily needs. But another question comes up: "Do you believe your little bit of a congregation—the thousand or two poor, chiefly uneducated persons, who are as a drop in a bucket compared with the millions in the world who speak Spanish

and Portuguese—will make any lasting impression on this great mass of superstition and unbelief?" We find the answer in Spain. Amid the splendid colonnades of the former mosque in Cordova, in the shade among hundreds of pillars, there is one of special significance. There is a cross engraven on it, with the image of the Saviour in rough yet unmistakable outline. When the fanatical hordes of Islam made the West tremble, and their sway extended over the whole of Spain, there was a poor Christian slave chained to this pillar, who could not forget the Crucified One, whose love filled his heart. With slow, laborious toil he scratched His cross and His figure with a nail, in the marble column. And to-day the glory of Islam is departed, its sceptre is broken; the mosque is now a church, and the simple image of the cross has outlasted the rule of Mohammadanism in Spain. We will inscribe the image of our crucified Saviour in the heart of the Latin nations, confident that this image has the guarantee of eternity. Small and toilsome is our work; but, thank God, it neither has been nor will be in vain, for it bears the stamp of our crucified Saviour.

The banner of the cross shall victoriously break its glorious way through the twilight and the night.

Pastor Martinez de Castilla, Pon de Armentera.

As a Spaniard, I feel it is my duty to express my gratitude to the members of the Alliance who have done so much for Spain. Eighteen years ago the Spanish tribunals condemned the first Evangelical Christians in Spain—Matamoros, Trigo, Carrasco, and others—to the galleys. Times have so changed that it seems like a dream. To-day we have liberty of action, and everywhere we meet those who have embraced the Gospel. Adversaries raise many difficulties; but He who has opened Spain to the preachers of the Gospel is the Lord, and the Lord has done it in answer to the prayers of His people throughout the world. He is faithful. We in Spain can sing with Luther, "Our God is a strong tower." He will continue to protect us if we ask Him.

Then followed the closing prayer by the Chairman.

IV.

General Conference.

Thursday, September 4th, 9 to 12 a.m., in St. Martin's Church.

COLONEL VON BÜREN, OF BERNE, IN THE CHAIR.

Prayer was offered by Pastor ANSTEIN, of Basle.

I. CHRISTIANITY AND MODERN SOCIETY.

Dr. Wach, Professor of Jurisprudence in the University of Leipzig.

WE are to consider Christianity and modern society; *i.e.*, modern society in the light of the Gospel. This consideration I do not enter on as a sympathetic outsider, but as making a survey in one's own house. I do not regard it as purely speculative but also as practical in its character.

Our fellowship is a fellowship of faith.

Principle unites us, opinion does not divide us. Our meeting together serves to strengthen us in spirit. We wish to testify to the eternal foundation on which we all stand, and the eternal goal which we all have in view. The spirit of truth, of peace, and of love should make us all like-minded, brotherly. And if we endeavour here to obtain a knowledge of the affairs of the State, the Church, and society, we only do it in order to get a clearer consciousness of our duties. Hence I conceive my task to be to attain a clear apprehension of the demands which the Gospel makes upon us in view of the development of modern society. My task is, moreover, no ecclesiastico-political one. We will not debate what reforms are necessary in Church and State. We are not a political assembly. We handle the many positive phenomenal forms of the civil and ecclesiastical organism as facts, and consider them only for the purpose of recognising social evils and their remedy.

The question as to the curative process is not a question of legislative politics with us, but refers to the duty of Christian society. But even within the limits indicated the task set before us is so universal in its character as to transcend the powers of the individual—at any rate of mine. It demands one who can search and read the heart and soul of races,—who, furnished with all acquirements

in history, in civil and social sciences, in philosophy, Divine learning, in the infinitely diversified and conflicting phenomena of the present, knows the determining currents and intellectual characteristics of society. It seems presumptuous in me as a jurist to undertake this task ; but I confine myself to giving a sketch as regards Germany.

The social question is usually identified with Socialism, which seeks the general good by upsetting the existing order of society. Social democracy at first frightened the majority of educated persons out of their self-satisfied repose. It showed them that social questions required examination. It was evident that social democracy must have a cause ; but nobody asked, "Lord, is it I ?" Every one found fault with his neighbour. They were inclined to think it was a local affection which did not touch the general health ; with better nourishment health would return, or recovery might be expected in the natural course of things. But when murderous hands were everywhere raised against crowned heads, horror prevailed, and there was a cry for the help of the civil power. Many loudly proclaimed that the evil lay in the moral condition of society as a whole. Some preached culture, the enlightenment of the masses, humanity ; others conversion to God, Christian love to our neighbour, self-restraint. There is not a doubt to which side we belong. We see in Socialism a malady which affects the whole of society. We hope for cure, not only from changes in the outward life of the body corporate, but chiefly from its inward regeneration.

What is the form, and what the spirit, of Modern Society ?

The right relation of government to society is the great problem. When the State adopts as its own all the aims of society, as among the ancient Greeks, which is the dream of social democracy, it destroys freedom, renounces its own sphere of action, and becomes the football of selfish interest.

The State, whose most glorious prerogative is righteousness, should be raised above the vacillations of the multitude ; it should aid the moral and economical development of the people, restrain their lower impulses, and protect the defenceless classes. Till well into our century, the German State sought to solve this problem by legal restrictions, which almost amounted to slavery. It was the era of the privileged classes, of serfdom, proscription, of trade guilds, of the censorship of the press ; an evil state of things, whose injustice cried aloud to heaven.

This should be borne in mind when we judge the present state of things. As a result of the French Revolution, the irrepressible

demand of the people for liberty burst the ancient fetters. Social and political equality and liberty have come in their place. The result is a complete levelling of society. With the exception of the official and military classes, which are bound closely to the State, society is a mass without any legal distinctions, which, under the system of freedom to exercise any trade, freedom of labour contract, freedom of purchase of land, and free trade, manages its affairs as it best can, and in which, according to the constitution, any one, without further proof of political capacity, may attain the greatest influence over Government.

Freedom of speech, of the press, and freedom of meeting render public opinion one of the mightiest forces of the State.

These political reforms are the foundations on which modern society is built, under the influence of the revolution in trade and commerce—a revolution without parallel.

Time and space are almost abolished. The whole world is become the market-place. Competition has no limits. The weak, deprived of old supports, is a victim to the strong. The individual is a drop in the ocean; the demand and supply of the whole world act upon him.

The vast scale of manufacture, and the use of machinery, deprive labour to a great extent of its moral character. The workman becomes a machine, and trade interest is only the interest of profit. The society of workmen becomes an international one.

But the desire of gain is as potent in the higher grades of society as in the working class. Speculation draws all classes into its vortex. The race for riches increases as possession becomes endangered through the extension of the money market. Now the lust for gain cannot be a healthy moving principle for society. It engenders class hatred, the demoralisation of society, class strife. This development is in rapid progress. That the condition of the workman is immeasurably improved, that the gulf between rich and poor, between employers and employed, has not been narrowed but widened, and the political equality and greater approximation of the classes in culture—all this only adds to the difficulty. Those who rule in the State are not willing to serve in society; contentment is a *virtue*, and, when the proprietary class does not itself possess it, they are not justified in complaining of the lack of it elsewhere. We must not forget that it is the intellectual current coming down from the cultivated classes which has so thoroughly undermined religious and moral convictions. We cannot wonder if those who have sown the wind reap the whirlwind. Miasma collects on low-lying ground, the cultivated classes live on a height, where they come in contact with purer air. Education and civil-

sation are too strong and temptation is not strong enough for irreligious and immoral theories to be reduced at once to practice. Avowed enmity to society and government, hatred of all authority, perversion of morality, denial of faith, and blasphemous frivolity, the glaring characteristics of the Socialist, are "plebeian," though they are the logical precipitates of cultivated ideas.

Our age is called cultivated and humane; but humanity and culture are not protected from degeneracy, if they lack the root of religion. Humanity—the recognition of the individual, and the brother in the man—degenerates into the worship of humanity, into a false conception of liberty, into the rejection of authority, the dissolution of brotherliness. Culture—the development of the mental and physical powers of man—leads to the overestimate of knowledge and ability, to the dis-esteem of faith, to contempt of all higher aims.

Knowledge is the boast of our age. An astounding fulness of knowledge has been attained in all departments of science, especially in natural science. True science cannot exist without natural self-discipline, strict criticism of self, and modest abstinence from rash and half-true assertions. The mistiness of unphilosophical minds, and the measureless confidence of a so-called free science, have brought us to materialism. That which is above sense was denied because it was not perceived by the senses. An acute observation, seeking to account for the variety of species by adaptation and transmission, was magnified into a world-illuminating hypothesis, and circulated among people eagerly listening to the new wisdom, as genuine coin. When the torch of knowledge flashed its light into the recesses of nature, revealing a wonderful connection and unity in the world of phenomena, the unexplained force of inanimate matter was offered as the explanation of the universe and of ourselves, and the ill-considered hypothesis cruelly uttered, as if it were a truth, quenched in the hearts of many the flickering light of faith.

Man was henceforth entitled to settle himself in comfort on the earth as the descendant of an ancient pair of apes. Men of note in Germany declared it to be indifferent what one believed, or indeed whether one believed anything—the *what* was unimportant, only the *how* signified anything. The historico-critical tendency grew out of theological science, which attacked and sought to decompose the entire contents of the records of salvation—the facts and doctrines, as well as the trustworthiness of the records. Pantheism is a dark saying not only for the people, but also for those who enunciate it. "God is the universe, the universe is God"—teaches nothing to any one either about God or the universe.

Were it true, as Heinrich Heine and Hartmann say, that this Pantheism is the secret religion of Germany, then were the German people not only destitute of Christianity, but entirely atheistic.

Thus science is working for the annihilation of both the religious and moral convictions of the people. Of course we may separate religion from morals, or the power of distinguishing between good and evil. Materialism knows nothing of what *ought to be*; it knows only what has come to pass. Pantheism, as a phrase for atheism, knows no moral law. It tends to Pessimism, *i.e.*, the view that this world—which nevertheless, according to it, is God—is the very worst, and that a return to nothing is redemption. According to this doctrine, the creature has only one desire, “to be rid of the burdensome obligation of co-operating in the process of living, to be absorbed once more into Brahma, like a bubble on the ocean, and never to come into existence again. The people perceive truly in all this a justification of discontent, the negation of any higher destiny, of moral retribution, of the eternal, perfect, loving, but also punishing God. The law of Nature, natural force, no will, no guilt, struggle for existence—these are the ultimate conclusions of wisdom! Such views affect commerce and trade and social life. It is obvious that social morals derived from the laws of Nature must be defective; for free will is eliminated, and the regular recurrence of phenomena springing from selfish impulses, becomes a rule of life; nay, more, a necessary and unchangeable law. They become demoralising above all when they regard outward well-being as the only good worthy of effort, and find the common weal in the pre-established harmony of individual interests pursued from selfish motives. The wealthy classes, whose interests are furthered by the law of free competition, the law for regulating prices on the principle of supply and demand, the iron law of wages, kill their conscience by accepting the inevitable, and even preach to the poor acquiescence in these laws. The poor man, however, chafes against his chains, and as the only way in which he can break the economical law of nature is by destroying its premises, capital and labour, he wills their destruction. He knows well that will is not extinct, but expects nothing from good-will. He makes the possession and enjoyment of earthly good his goal; but, on the principle of human equality, he demands the overthrow of a social order which represses this equality. But this can only be by an earthquake pouring forth fiery streams of revolution. Statistics, not content with observing the regularity of human actions, derived laws from it, which exclude the freedom of the will, and this immoral law is called moral statistics. In defiance of logic and of the Divine order of the world, it is main-

tained that because year by year in a course of centuries a definite number commit suicide or murder, a natural law demands these crimes.

So the miasma collected in the atmosphere of culture, and conveyed through countless channels, has transformed our good German idealism into materialism, and threatens to stifle religion and the sense of duty in the people. Faith in the historical facts of Christianity is extinguished in the mass of the educated and half-educated. Among the working population, and upwards into the circles of the intellectual aristocracy, there is a total absence of religion. Attendance at church is said to be progressively decreasing. Since the State has stripped baptism and religious marriages of their civil importance, the number of those who remain unbaptized and do not seek the blessing of the Church on their marriage, increases daily. The social gulf which separates classes into hostile camps is a source of constant anxiety to all right-thinking men. The social democratic movement, with its destroying effect on all the foundations of society, is silent but not asleep. Moral lawlessness, according to statistics, is constantly increasing. On the other hand, the art of good living and enjoyment has been developed, by way of compensation for the vanishing ideals, and it represses the sense of inward desolation. Satisfaction is found in æsthetics, in nature, in the comfort of existence.

It would be wrong to ignore the seriousness of the situation, but it were equally wrong to stop short at the acknowledgment of the aberrations and need of modern society.

There are many who see nothing but these gloomy shadows. But do we judge any man only by his faults? And should we judge society on different principles? It is necessary to look deeper to ascertain the truth. It cannot be denied that high moral forces are at work in the great political and social transformation, in the scientific advances which characterise our age. It is the pursuit of everything that is valuable to man—of the true, the beautiful, the good. No one understands this epoch who does not perceive this feature in it, or who, in false contempt of the world, declares the objects which society pursues—personal liberty, knowledge, art, control over the forces and treasures of nature—to be utterly worthless.

Certainly, the genuine love of liberty is the ultimate source of our political transformation. It is coupled with a strong sense of right. Love of country and public spirit were convincingly shown a few years ago, and this bond survives the strife of wrangling parties. Humanity to-day is not barren, she has borne golden fruits.

Go and see our prisons, our hospitals, our institutions for the insane; look at our provision for the poor, and compare it all with the condition of mankind at the beginning of this century.

Looking at the principle, "By their fruits ye shall know them," we feel inclined to say, society must be in a better condition; for things are better in many respects in the last hundred years. The sympathy of nations now extends beyond the borders of the fatherland; mankind feel themselves a moral unity. When was it heard of before, that helping hands are ready throughout the whole civilised world when famine, fire, flood, or epidemics rage in some remote corner of the earth? Is not earnest, thoughtful, provident effort put forth now to relieve the needs of the labouring class? And is our religious life extinct? Must it not rather be conceded that it has gained strength? Whoever would judge the present and forecast the future must know the past. It is with feelings of aversion and horror that we contemplate the measureless shallowness of the rationalism of the last century. Would it be possible to-day for an Evangelical Presbytery or Synod to propose such a formula for the distribution of the sacramental elements as the following: "Enjoy the bread! The spirit of devotion rest upon you with its blessing! Enjoy a little wine. There is no power of virtue in this wine—it is in yourself, in Divine doctrine, and in God." Would such a hymn edify us to-day as we find in the Basedow hymn-book,

Lobsingt, lobsingt dem Herrn,
Denn er hat uns befreit.
Es ist nun mehr von der Gewissen's Tyrannei
Doch hie und da ein Plätzchen frei.*

Up to the twentieth year of this century Christian life was petrified—an external ecclesiasticism, destitution of faith, and moral decay. Such were the characteristics, as trustworthy witnesses affirm.

And to-day? The manifestations of life in Christian circles have continually increased. We have our Home and Foreign Missions. Whoever considers these and the comparatively short time in which they have sprung up, may well be thankful that this ground still bears fruit. And the theology of our time? It is the arena where, above all, religious tendencies of different kinds come into collision. Here, side by side, are found hard, unrestricted speculation degenerating into simple Deism that clothes itself in

* Praise ye the Lord, praise the Lord,
For He hath freed us now;
Now here and there a little spot is free
From hateful conscience-crushing tyranny.

the garb of erudition, destructive historical criticism, a narrow spirit that cannot sufficiently distinguish between dogmatics and religion; and a genuine pursuit and apprehension of Divine truth. But the last century had even more of free-thinking, grovelling unbelief and frivolity.

There is improvement in many respects; but there is also difference. The irreligion of the last century appears like child's play compared with that of our own day. It had neither depth nor acuteness. The religious question to-day moves the world. Lessing cried, "Oh for a man on each side! a man to attack and a man to defend religion, as its importance and worth demands, with due attainments, love of truth, and earnestness!" This has happened. The storming of the fortress has begun; but the defenders are ready. With all the weapons of the Spirit and the flesh, of earth and heaven, the struggle about eternal truths goes on. Whose will be the victory? May we hope that Christianity will triumph? And what is our part in the conflict?

The future is dark but not hopeless. We hope because we believe; we have unshaken confidence in Divine truth.

Religion can and must be supported, not confuted, by science. The same mind, whose power of acquiring knowledge gives us the knowledge of nature, points as irresistibly upwards, from the visible to the invisible. We feel that we belong to a higher world. Our reason indicates this relation to be that of a living being to the fountain of all life, of the created to the Creator, of man to the living, eternal God. The consciousness, however, of invincible weakness, of inability to attain the goal, of sinfulness, begets in us the need of redemption. There lies deep in the human soul consciousness of sin and the longing of the anguished conscience: "Who shall deliver me from the body of this death?" In the revelation of Christ we have the announcement of that which the soul is daily feeling after. In it we have the witness which the Spirit of God gives to our spirit, that we are the children of God, and that neither death nor life, &c. (Rom. viii. 38, 39), can separate us from the love of God, which is in Christ Jesus. Hence Christianity is the power of God unto salvation to every one that believeth. Hence, it is purely folly to think that science, which has only to do with the world of sense, can ever overcome Christianity. The science of our day is beginning, if I see clearly, to turn away from materialism. If it is still dark in the valleys, the mountain tops are catching the light. Great thinkers of the present joyfully recognise that without faith there is no knowledge, but that faith makes us sure of God.

The reception which Strauss's "Old and New Faith" met with

in Germany will be remembered. Indignation, contempt, or sad disenchantment was the mood with which men contemplated this brilliant mind grovelling in the dust.

In natural science soberness, a keener investigation, and an effort to acquire the long-neglected philosophical culture are discernible. We have eminent representatives of natural science, who cry out *ignorabimus* in the attempt to explain mechanical nature, how much more must this be said when we rise to the contemplation of the first cause of all being. One of the masters of science warns against too hasty assertions, confesses that science is still quite in the dark with respect to the origin of organic being and the doctrine of descent, and distinguishes between body and soul, the material from the immaterial.

One of our foremost zoologists said lately: "The phenomena of transmission and varieties of species, which are generally referred to in connection with the Darwinian theory, and which are supposed by many to explain the origin of species, are so obscure that any attempted interpretation of them is little more than a veiled confession of our ignorance." And, truly, not what natural science knows, but what it does not know, has hitherto proved injurious to religion. For what she is ever discovering serves only to make the temple of God more glorious to the eye. Only rash, illogical conclusions from what has been discovered, bewilder men's minds. It may be hoped, therefore, that gradually, as the limitations of knowledge are better recognised, the foolish notions will disappear which exclude mental and spiritual experiences from the domain of reality; that we shall be rid of the ill-considered talk of those who do not distinguish between the action of the nerves and the life of the soul, who derive thought from that which does not think, who regard the sense of duty as historically the outgrowth of the social instinct of animals, who speak of an admirable sense of duty in ants as being directly Christian in the best sense. But science does not lead us back to Christianity. In the most favourable circumstances she only clears away her own self-created hindrances; but she does not bring about the regeneration of society. Other forces must be brought into play.

We do not place our hope in the State or the legally organised Church. We have a high conception of the State and of its mission. It is the outward vessel in which the life of society is contained. We demand of it that it promotes all good among the people. We are not of those who only demand toleration and for the rest let the godless State pursue its own way. We cannot cease to demand that the State act on Christian views of the world. For this we contend, as for the truth and the salvation of

the people. But we do not conceal that the State has fixed limits, and that in a constitutional State the unbelieving society is a powerful opponent. We do not wish to mix that which is spiritual with that which is worldly. We do not desire the omnipotence of the State. We acknowledge that the immediate influence of the State is as small in religion as in morals. The State may promote and support, but cannot enforce. It should be a well-wisher of the Church, but it can never force men into Christianity. It can express this good-will in the school; it can counteract many an abuse in economical matters, and forestall any attempt to take advantage of the helpless masses of society; but all that does not guarantee the health of society. Let us not forget that the present state of things came to pass when the State itself might still be called Christian. We reap to-day the fruits of what then reached maturity.

The National Protestant Church of Germany has taken an important and necessary step in admitting the laity to a participation in its constitutional life—a step well adapted to draw her closer to the congregation, and to awaken an interest in ecclesiastical affairs. But the life and spirit of the Church are of supreme importance. Spirit and life come from the same source. This source alone can be a thoroughly spiritual and living Christian fellowship. Christians are the salt of the earth; they, including the laity, are the soldiers of God—the teachers of the word.

Preaching is always the fountain of salvation; for faith cometh by hearing and hearing by the word of God. If a man were to stand forth in the Spirit of fire of a Paul, a Luther—a man who had experienced in himself the full saving power of faith, who knew the heart of man, who could speak the language of the people, who could lay down his life for the people and for their conversion—perhaps such a one might drag society out of its inflated indifference, shake it to the centre, and lead it to the faith. But till then who will maintain that preaching alone can accomplish the regeneration of society? But the way for us, for all those who call themselves Christians, is clear.

I have the firm conviction that the revival must begin among those who confess the name of Christ; and I firmly believe that when all such are in thorough earnest in their Christianity, the dawn of a new life for the world will begin. Who does not know and has not experienced how the firm, true faith of one man can awaken many? Who has not experienced the deep and glorious truth of the word, "He that believeth on me, out of his belly shall flow rivers of living water"? How should it be possible that a nation could remain alienated from God, in which hundreds of thousands

fully and truly belong to God? Here, therefore, is the solution: The life-giving streams of living water—these are not the form of godliness but the power; they are faith working by love. Here, in the activity of love, is a proof of faith to which society is accessible. Here is a transforming principle which overcomes selfishness and materialism. Here lies the solution of the so-called social question. Here is the means of bridging over the chasms which divide society. Here is the power to move the heart and bring back the estranged world to the Lord.

What form this true, Christian, active love should take, the speakers who follow will show. What I say is—we do not know the future; but we hope. “For God has included all in unbelief, that He may have mercy upon all.”

II. THE DUTIES TO THE WORKERS OF THE NEW INDUSTRY.

M. Steinheil, Manufacturer in Rothau, Alsace.

THE Committee has invited me, who am a simple manufacturer, to speak on our duties towards workmen, because they wish the question treated from a practical point of view. My statement will be drawn from personal experience. The great modern manufacturing system is very different from the workshops in which a master with his workmen and apprentices carries on the work. This small industry is of great importance to society, especially when the workman shares in the blessings of a Christian family life. It is a pity that the little industry should be crowded out by the great; and we ought to try to prevent this great industry from becoming a curse instead of a blessing.

But why should it be a curse? Is it not under a Divine impulse, that we exercise dominion more and more over the forces of nature? Why is prosperity not more general? whence the misery, discontent, and demoralisation of so many workmen? whence such antagonism between labour and capital? These questions bring me to my subject, which will deal with our duty to our workmen.

The duty of whom? Of the State? Certainly. The State should protect the workmen against the abuses of excessive production; it must watch over the factory children, that they be not overworked or deprived of education. The Church has her duties towards the working classes, for among them are many wandering sheep whom the Lord entrusts to His servants. But the most direct duties are those of the manufacturer to his workmen.

What is a manufacturer? According to some, a man who produces his goods as cheaply as possible and sells them as high as possible. According to others it is "a faithful and wise steward whom his Lord has set over his servants." Evidently the solution of the problem lies in reconciliation of these two views. The neglect of either would cause failure. A man must pray; but he must also work. The farmer who neglects to plough and sow must blame himself that he has nothing to reap. But the great majority work without any thought of God. The manufacturer, whose only object is to make money, may perhaps become a millionaire, but he will not have accomplished the task God allotted him. Because that task has been so largely neglected, punishment has come, in the shape of that atheistic and revolutionary Socialism, which threatens to shake society to its foundations.

There is a Socialism of Divine origin, by which God would reform human society corrupted by sin. Our Lord Jesus Christ is the Founder of this Divine Socialism. By giving us God for our Father He affirms the brotherhood of all the children of that Father. And His Church is the beginning of this actual and general brotherhood, extending to all classes and nations, which will attain its full development when God shall become all in all. To him who seeks first the kingdom of God and His righteousness, God promises to add all other blessings. This is the will of God; but when, instead of entering into it, those who have education, wealth, and power entrench themselves in their egotism and avarice, then a false Socialism arises, earthly and infernal, full of illusions and hatred, revolutionary and destructive, which terribly chastises those who refuse the reforming Socialism of Christ. But let us come to details.

First, wages (*salarial*), which in the eyes of modern Socialists is another form of slavery. Does a salary turn a man into a serf or a slave? How is it contrary to republican equality? A salary is remuneration for work. Between the wages of a workman, the salary of an employé, and the emoluments of an official I see no difference, except in the importance and nature of the work, to which the remuneration corresponds. Just as pay remunerates labour, so interest, rent, or dividends pay services rendered by capital. Consequently, whether labour or capital are in question, there is service rendered and paid for on both sides according to agreement; and there is nothing here which affects the dignity of the man or the liberty of the citizen.

Now the wage-receiving class rules, and it shows itself in the iron (literally, *brazen*) law of wages. This is an expression of Lassalle's, and we ask its meaning, for it ("the brazen law of salary") is continually used by the Socialists. According to

Lassalle himself, "the brazen law which determines the rate of wages according to supply and demand," is that the average salary shall not exceed the sum absolutely necessary for the bare support of a man and his family. This is "the cruel law which fixes the amount of wages. This law cannot be disputed." I do not deny its almost universal prevalence, but what I do deny is that Lassalle's value of the remedy will cure the evil. That remedy is violent enough to kill the patient. Cabet, Fourier, Proudhon, Lassalle, Marx, know only of human means, quite insufficient in the face of the deep evil which afflicts human nature. The only sufficient remedy is the Spirit of Christ, which at once saves men from the ravages of sin and implants justice and love in their hearts.

Does justice demand that all the price of goods should go to labour and none to capital? No product owes its existence to labour alone, or to capital alone. Both are as necessary as father and mother are necessary to the existence of a child. Justice, therefore, demands that the price of production be divided between them. But it is a great evil if the relations of labour and capital are regulated only by the law of supply and demand, under the sway of selfishness and cupidity. The lowest level of pay is that when the offer of employment ceases, and the highest when the manufacture, instead of yielding profit, is worked at a loss. This obliges even the most humane not to pay higher wages than the sale of their goods permits; and even an avaricious manufacturer must pay high wages to attract good workmen. Nevertheless, there is a great difference between the manufacturer, who, looking only to the commercial rule, pays the lowest possible wages; and the Christian manufacturer, who, seeking not only his own interest but that of his work-people, pays the highest that he can afford.

One of the greatest calamities is *stoppage of work*; for what gain is it to the workman to have high wages if periods of work and inaction alternate? It is not always in the power of the manufacturer to prevent stoppage; but instead of taking to it lightly he should think of the suffering it will cause, and leave no stone unturned to ensure the sale of his goods and the continuance of work; and above all, in prosperous times should avoid the folly of over-production. That is an enormous mistake committed of late years in England. Intoxicated by prosperity, English industry was immoderately developed without sufficient reference to the state of the market. And now we see in England, and to a certain extent on the Continent, prices lowered to excess by enormous accumulations of unsold merchandise, continual reduction of wages, and continual strikes, all of which bring much suffering, both to capitalist and

workman. The manufacturer who acts with Christian wisdom avoids this excessive over-production, dangerous alike to masters and workmen, and thus secures the permanence of work and wages.

Here I come to the important subject of *strikes*. Happily very rare in Alsace, they are increasingly formidable in England and America. A strike is occasionally necessary and legitimate; it is a coalition by which workmen put a stop to labour, either to protest against a reduction of wages, or to extort higher wages from the masters, who combine to resist this. A strike is a temporary separation between capital and labour; it occasions enormous losses to capital, as well as a fearful amount of suffering among the workpeople. Masters and men should use every effort to maintain wages at an equitable rate, so as to avoid such a curse. Sometimes disputes are not about wages but *machines*. It is important not to introduce improvements too suddenly, and thus throw numbers out of work. Workmen, on their part, ought to recognise that these technical improvements, instead of diminishing work and wages, help to increase them by increasing the prosperity of the manufacture. Admirable machines, which carry the day against the most robust and skilful workmen, are inanimate slaves that can be employed, used up, and cast away as old iron without cruelty; while the intelligent superintendent of these machines is a co-operator, to be treated with the respect due to a man, and who, feeling himself respected and valued, will in turn respect his employer.

The factory, then, is not necessarily a curse. It may be a source of prosperity if it surrounds itself with institutions, whose principles you will allow me to sketch.

We have spoken of wages; it is not enough to earn, one must also save. I attach the greatest importance to the habit of saving, for by it a factory-hand, instead of living from hand to mouth, without hearth or home, can rise to be a householder, and procure for himself the means of instruction and solid enjoyment. If in towns savings banks are accessible to workmen, in the country they can more easily entrust their savings to the manufacturers. It is a favourable indication of affectionate relationship when the workman deposits his savings with his master, and the master takes the trouble of receiving even the smallest sums and pays suitable interest, holding them at the disposal of the depositors. This produces a feeling of community of interest, which is a great advantage, for antagonism between capital and labour is a danger and a curse.

This community of interest would be still more fully developed if rings of the workman were made shares in the concern. The

dividends of these shares do not exceed, and sometimes do not equal, the ordinary rate of interest, and in the last twenty years not only have the dividends fallen short, but the capital itself has been partially or entirely lost. I prefer, therefore, that the workman's savings should be invested in the safest manner possible, and one of the best ways of doing this is by *purchasing* or constructing a house. In these great factories it is impossible that every workman should become a master. The foremen rise from the ranks, but that a workman should become a manufacturer is a very rare exception to the rule. It is, therefore, all the more desirable that the workman should become the owner of his house, and there is no more judicious method of helping him than by giving him a loan, if his own savings do not suffice for the purchase of it. The house may be a humble one, but it is his fireside, a home for his family. If vagabond workmen squandering everything are a formidable argument against great manufactories, workmen owning their own houses, earning a sufficiency and able to save, are a proof that they may become benefits to all concerned.

The workman who, with his family, dwells in his own small but pleasant house will more easily resist the attraction of the public-house than the man who lives in uncomfortable lodgings, and who is tempted to drink, that he may forget the discomfort of his miserable existence. What ravages has drunkenness made! To resist the opium trade, heathen China did not shrink from war with powerful England. What Christian nation opposes as energetic a resistance to brandy poisoning.

Temperance societies, especially in England and America, fight in the good cause. The manufacturer can do something: a cup of coffee given to each man on beginning his work would be, in an agreeable form, a slight increase to his wages, that might enable him to do without stimulants.

Now comes the important question: Should the workman receive a share in the profits, over and above his wages? We must distinguish between *collective* and *individual* participation. To realise collective participation, the manufacturer places a certain number of shares to the account of his workmen, according to his profits, and this money is used to found and keep up benefit societies and other institutions for the workpeople. From long experience I warmly recommend to every manufacturer this collective participation as a most efficacious means of substituting a good understanding in place of antagonism between capital and labour.

Individual participation in profits is much more difficult. Some consider that it should *always* be realised, others maintain that it

is *exceptional*. Anyway it is easily enough carried out in certain simple trades chiefly depending on manual labour. Where, however, capital plays the chief part and profit and loss *depend* mainly on the fluctuations in price of the raw material and of manufactured goods, the *individual* participation of the workman is very difficult. In case of loss it never falls on the workman, but on capital. Evidently he who bears the loss ought to have a larger share in the profits than the workman who shares the profit but not the loss. Further; the manufacturer who would give an important part of his profits to his workman would find it difficult to compete with the manufacturer who appropriates the whole of his profits, and by this means increases his capital and his industrial superiority.

The sharing of the workman in the profits ought to be spontaneous on the part of the master. It ought neither to fetter his liberty of action nor diminish his authority.

Workmen are always associated in the profit and loss of their respective industries, in the sense that a prosperous business attracts workmen by high wages and regular work, while a declining one reduces wages, and is subject to stoppage of work. On the whole, I consider it wise that the workman should share in the profits, but to carry it out requires higher intellectual and moral qualities than the simple payment of wages; and in this case it is necessary constantly to remember the rule, "that each should consider not only his own interest, but that of others." The same principle is the only basis of "Workmen's Associations," which are sure to fail when it is neglected.

These workmen's associations are possible in those numerous industries in which labour takes the lead of capital. If they consider themselves underpaid, workmen can do better than strike; they can act in unison, and thus, in spite of many difficulties, working men's societies may procure work and bread for the workman while a strike demoralises them by idleness and exasperates them by misery.

I mention here savings and loan banks and co-operative associations of artizans. Although Lassalle affirms that these societies, which have spread far and wide in Germany through the energy of Schultze and Delitzsch, are powerless to improve the position of the workman, I am persuaded that, when prudently managed, they effectually do improve it.

"Mutual Benefit Societies" are most useful. Just as houses and ships are insured, it is desirable to help the workman by mutual assurance in times of sickness and old age. These institutions exist in many factories. Some manufacturers give medical

attendance and also other help to their workmen, when ill, gratuitously. Elsewhere, as in England, working men organise benefit societies without the help of the masters, and so give help in sickness and during those strikes in which labour struggles with capital. But neither can the manufacturers without the men, nor the men without the masters, realise the benefit of mutual help in its widest extent. The true benefit society prospers only where the masters and the men contribute to the same fund, managed by a committee of masters, with a strong majority of workmen.

When a factory possesses such an organisation, it may have many branches. It may supply medical advice and a subsistence allowance for the sick, retiring pensions for the disabled, funeral expenses in cases of death, suitable help for widows and orphans. A benefit society, wisely managed, might gradually save a capital, which could be lent on mortgage, to assist in the purchase or building of houses.

Other valuable institutions have for their object "the moral and intellectual development of the working man." I may enumerate some of them.

Let the works be stopped on the Sunday. A God-fearing manufacturer will encourage the workmen by his example and that of his family to attend Divine service regularly.

Allow one who has had the honour and joy of superintending a Sunday-school for thirty-seven years, to testify to the precious benefits derived from this institution; not only to the pupils, but to the teachers.

It is necessary also, by means of *parish* or of *factory schools*, to see that a good elementary education is given to the children of working men; that professional instruction be given, and adult classes formed for the adults; that there should be sewing classes for young girls. These sewing classes should be superintended by the wife or daughters of the manufacturer, and made of use for the moral and religious training of the young workwomen.

I must mention those admirable Catholic Workmen's Clubs (*Cercles d'ouvriers Catholiques*), which would be still better if they were not alloyed with politics and superstition. We have, in our Protestant Churches, *Christian Associations* of young men and young women. May we see them flourishing among our working population! Anyhow, let us supply our workpeople with *popular libraries*, remembering that if the enemy is spreading bad books, they that work for God should be no less active in spreading good ones.

What I have said would be incomplete if I passed over the important question of the relations between masters and men. With-

out the reciprocally kindly and respectful relations that the spirit of Christ alone can form and maintain, the best institutions are powerless to bridge over the gulf between the two classes. These institutions are not insurances of a social conflagration; on the contrary, founded by brotherly love, they are means of fulfilling the duty of love. We are not in India, where the high castes fear to defile themselves by touching the pariahs. We and our workmen are the children of the same heavenly Father, redeemed by the same Saviour, and called to share the same eternal inheritance. Therefore let us learn to know them; visit them when they are sick; console them when bereaved. Let them feel that their masters are friends to whom they may open their hearts, and who desire nothing more than to be of service to them. Every factory should be a little tribe, or large family.

The workman has hard work, but understands that his master, though not engaged in manual labour, has also a difficult task. He recognises the necessity of a directing head, and is not offended at seeing his master better clad and better housed than himself. What embitters him is the sight of an idle rich man, with no pity for poor Lazarus, giving himself up to guilty pleasures and luxury. The word of God declares that he who will not work shall not eat; and God's law is not transgressed with impunity.

I know that the two factors of industrial production are capital and labour. But that does not mean that the Creator has divided men into capitalists exempt from all work, and workers deprived of all capital. It is the will of God that every capitalist should be a worker, co-operating for the public good, not only by money, but by his ability.

The time will come, perhaps soon, when, by the power of Christ, the hostile forces will be subdued by the celestial. Darkness covers the greater part of the earth; sin, with its horrors, destroys the great mass of mankind; national, social, religious hatreds divide men. But we look for the kingdom of Christ, the reign of peace and righteousness, when misery will cease. God will be the Judge and Governor of the nations; they will "beat their swords into ploughshares and their spears into pruning-hooks."

Will the terrible antagonism, which is the real social danger, be replaced by Christian love? and shall we go forward in the path of progress without hindrance? I cannot share this optimist's dream. The signs of the times forbode a tempest. The word of prophecy tells us that the reign of justice and peace, which Jesus Christ will establish on earth, cannot be set up until after a formidable cataclysm has swept away the powers of evil.

Let not this prospect discourage us. As faith looks beyond the

grave to the resurrection, so Christian hope looks for "a new earth wherein dwelleth righteousness."

b. By Ex-Councillor Karl Sarasin, of Basle.

I must explain why the Basle Committee divided this subject into two. The social question, as a whole, is often confounded with a part of it, viz., the labour question. What is, then, the social question of our day? Is it really the recent development of manufactures? But manufactures have existed for centuries, only on a smaller scale, yet they did not produce what we now call the social difficulties.

Is it the application of machinery and steam? This discovery has produced a vast revolution in technical processes; but the application of machinery was only an improvement of tools, such as has been going on from the beginning. Is it the concentration of great numbers of workmen in factories, and the accumulation of such in industrial centres? This is the natural result of progress in manufactures, and is a matter of common utility. In the same way as in former times, hand-mills gave place to water-mills, and instead of one making everything for himself, labour was divided among many. Is it the distress prevailing in certain manufacturing or agricultural districts which brings the social question into prominence? But history teaches that the distress in France in the last century, and in Germany before and after the thirty years' war, was infinitely greater. The peasant war, in the sixteenth century, the epidemics and famines in the fifteenth and fourteenth centuries, prove that distress was frightful; but there were no social questions then such as we have now. Both mortality and disease are less than formerly. Comfort and food are better, and the average longevity greater. The complaints that we hear to-day are far from groundless; only they are no peculiar mark of our age. There always has been distress, but it was not so well known where there was no public press, no statistics, no men in authority, that were seriously concerned about such matters.

I ask further, do the occasional strikes, or the socialistic movements, or the horrors of the Paris Commune, constitute the social question? This would be substituting effects for causes. These are the outbreakings of a deep-seated disease. Strikes, when free from excesses, are legitimate struggles for interests, such as may arise between two parties, without threatening society as a whole. Even should we, by philanthropic efforts, mitigate every evil, remove misery, and redress all grievances, the Eldorado described by

poets and socialists will not come. In spite of all possible and impossible progress, it will be true for all time, "In the sweat of thy face thou shalt eat bread. Thorns and thistles shall the ground bring forth unto thee. In sorrow shalt thou eat of it all the days of thy life." If I am asked what I myself understand by this social question, I hesitate to answer; not because I have not a clear opinion, but because, as a manufacturer, I may not be credited with impartiality. But, after many years' consideration, I have arrived at what I believe the truth on the subject, chiefly by the words of two men.

The distinguished Swiss statesman, the late Federal Councillor Heer, wrote to me in the year 1870: "What is the social question? I think nothing else than this—How to bridge over the gulf which divides the condition of the labouring class into two. They do the work of slaves, and yet share in all the elements of education, and in political life. Ideally free, really slaves. The working man craves an existence worthy of an educated man. He wishes to be 'a gentleman' socially, as he already is politically, in virtue of universal suffrage. This contrast was unknown formerly, for the slave was in all respects a slave." The second authority is Professor Von Scheel, who, as professor of national economy in Berne, said in 1872: "We have our social question, which is—How are we to bring our economical development into harmony with the ideal of liberty and equality that we have realised so far as the law is concerned? This, in my opinion, is the formula in which all the complaints, all the demands, may be summed up, that we hear concerning the present economical condition of society."

This formula sounds somewhat learned, but taken with those words of Heer, it contains the truth that the social difficulty of to-day has its roots in the opposition between the ideal and the actual in men's minds. The statesman perceives most strongly the contrast between the political and the social condition, the man of learning the contrast between the legal right and the attainable reality. The remedy should be found in the programme of the French Revolution, the equalisation of rights and property among all. No one believes that the less cultivated classes understand, by equality, only equal political rights, for, according to ordinary acceptation, social and political equality should now prevail. I come, however, to the conclusion that this is not possible, and chiefly for this reason—that liberty and equality exclude each other.

Individual freedom, the unhindered development of the gifts and powers bestowed on the individual. This principle, proclaimed by the Parisian Convention, flashed like lightning over the world, and

had incalculable results in quickening latent power and increasing mental productiveness. Former ranks and classes in the political sphere fell one after the other along with trade restrictions, formerly wholesome, but now looked upon as hindrances. Hitherto science and wholesale trade had had a certain measure of free action, but the great mass of mankind now, for the first time, became conscious of liberty. The principle of self-help generated a new tendency, inasmuch as division of labour, new inventions, the use of machinery, concentration and direction of hitherto isolated forces, were now used by all as the means of rendering their earthly lot as prosperous as possible. But so much more effective is head-work than hand-work, that the exercise of this freedom produced much greater differences in gain and property than had previously existed. And we see every day that where these three elements—special business capacity, sufficient capital and moral power—in industry, uprightness, and wise treatment of other men—are combined, the results are very different compared with cases in which any of these elements is wanting. These differences are much greater than those who are not business men imagine, and on that very account the results of this universally applauded principle of freedom are quite the reverse of that equality, whose name is linked with it. And whoever will have equality must begin by limiting freedom.*

As to the introduction of social equality, I must be brief. You know the projects of the socialists. In order to attain equality, they contemplate an almost inconceivable amount of tyranny as their new order of society—nothing short of the death of all intellectual life, of all culture. It is enough to say, the introduction of equality leads to bondage, as liberty leads to inequality. The endeavour after both is a monstrosity, a contradiction, and this seems to me the very source of that which we mean by the social question. For what is it but universal dissatisfaction with outward circumstances because they do not come up to one's ideal? This feeling comes out most among workmen in great manufacturing, living in towns near the higher classes, where the distinction and inequality are more conspicuous. But we notice the same thing in almost all the so-called lower classes—in the farmer

* It is remarkable that the old guilds and companies which aimed at equality in production, profits, and possessions were the first to fall before the modern tendency, which, with the cry, "Liberty and equality," produces the very opposite. It is further remarkable that freedom of trade gave an impulse to the desire of gain and to competition, and co-operated in producing the materialistic character of the age; while in the second half of the last century the highest aims of the best society were directed to much more ideal objects.

and his labourer, as in the handicraftsman and his apprentices, who will no longer serve their time ; in the journeyman who will not obey, but will be independent as soon as possible. Also among subordinate officials and teachers the same thing is observable, and I say not without reason ; for many belonging to this class have not shared in the rise of income that has taken place in the last ten years, which is a just compensation for the increased cost of living—an increase that benefited few save those who have occasioned it.

This discordance between pretensions and actual life exists almost everywhere, except where intellectual gifts and acquirements compensate for the deficiency of material advantages, or where religious conviction transfers the balance from this to quite another sphere. It is not to be expected that this collision between aspirations and actual circumstances will cease, for these aspirations are continually nourished by an education that sets the same goal before every one, and equips every one for the higher tasks of life, even though he be neither inwardly nor outwardly fitted for them. They are nourished by the levelling spirit of our laws, by personal ambition, and by ignoring the higher qualifications of those who are successful.

Our laws and regulations aim at universal suffrage, universal rights, universal prosperity, and with the best intentions would promote the good of the people by effacing all distinctions. Nature and facts, however, take no account of this tendency, but continually bring about the very reverse.

Other things have to be considered. Over-population is an inevitable cause of want ; protective duties also enhance the price of the necessities of life, and promote an unnatural development of industry, and pressure on the home labour market. There are other causes of a moral nature, as the ostentatious luxury, idleness, gambling of many of the rich, and, above all, the preaching unbelief and the undermining of Christianity. Now, what is to be done ? People wish too much to change these deep-seated feelings ; the *economical development* of all classes of the people will never be brought into harmony with abstract right, or the ideal of equality ; the evil that Councillor Heer points out, that factory hands will never enjoy the life of a gentleman, their political and social conditions will not harmonise. We cannot revert to the social condition of earlier times, so that I doubt whether this social question can be solved as a whole.

I even doubt if it were good that it should be quite shoved out of the world, disposed of by any settlement whatever. This desired Utopia might become for the one class a sink of immorality, for

the other a couch of ease. A conflict about it is before us, and in the end a lively conflict is better than a lazy peace. I rather consider the present state of things as a chronic disease of the body politic which, if carefully treated, may lose much of its violence, and almost be cured.

Our programme did not venture to speak of a cure; it only called for a diagnosis, and then adds a question as to the duties of those who are called on to counteract this disease. And first of all, I think that Christians should not think of the results of such a work, which is in God's hands, so much as of that which each has to do.

I must supplement what the previous speaker said by stating my conviction that these duties devolve on every one of the higher classes. Though it concerns the manufacturer first, yet the merchant, the landed proprietor, the banker, the official and the teacher,—all who are not themselves in need of help, not excluding the working man,—are called upon; and in a higher degree still Christians are bound to counteract any evil which affects society and may imperil its existence. And although the question proposed regards our duty towards the working class, yet that is only because their discontent is the most evident; but men of all classes have equal claims upon us.

Let us be careful not to employ remedies which would imperil life. That really iron law of demand and supply, in particular, is a necessary consequence of individual freedom in trade, and to abolish this would be to turn the world upside down, and would annihilate industrial life. Do not be misled by the favourite idea of theorists of participation by working men in profits of the factories. Time fails to show how impracticable in detail and how false in principle this remedy is. The voluntary surrender by the master of part of the profits to his work-people is not to be confounded with the partnership of master and workman. The former is called a bonus, and is really a free gift, increasing the stipulated wages, and is no participation. Nor does it alter the foundation of national economy, according to which four elements are to be distinguished in all property: ground rent, wage of labour, interest of capital, and employer's profit. Let us take the actual industrial and economical circumstances as they must be on a free soil, and inquire by what means we can combat the evils that appear in their train. Let us exclude all exaggerations, and all impossible measures.

It is untrue that "small trade," or handicrafts, and with it the independence of many thousands, will be supplanted by great factories. Trade is designed to procure food, clothing, and dwellings. Now it is clear that machinery and great factories can only be employed

for the production of large quantities of the same goods, such as the manufacture of clothing materials, but this does not apply to our dwellings, and still less to our food.

It is inconceivable that masons', joiners', plasterers', glaziers', slaters' work, &c., &c., will be supplied by a factory. We cannot dispense with the baker, the butcher, the market gardener, the innkeeper, and the cook; nor with many other small trades, such as those of the chimney-sweeps, bookbinders, barbers, and others, in which the direct use of the hand is indispensable. If we exclude old-established manufactories which have gone on for centuries, the much-abused factories employ a little over one-fifth, while handicrafts employ four-fifths of the working classes; so we cannot talk of a decline of hand-work! It is quite wrong to assume that working in factories destroys independence. Besides the proprietors and managers, there are many intermediate grades, overseers, clerks, &c., who are quite the equals of a tradesman—master craftsmen. And the restrictions to which a worker must submit are no greater than those to which every one who carries on a business must accommodate himself, just as the official must keep his hours, or as the peasant must observe the seasons. The employer often depends on the workman, as much as the workman on him or he himself on the buyer.

Thirdly, it is not true that wages are always just sufficient for bare necessities. That law of Lassalle rather seems to be iron in this, that these necessities are generally measured by the income, and that those who save form the minority. On the other hand, wages, as a rule, cannot advance to the point of positive wealth.

It is impossible that physical power should be as well paid as intellectual, and such an expectation should not be put into people's heads. Elevation to a higher social position occurs, with rare exceptions, only with a new generation. Three-fourths of men are destined to mechanical labour; only about ten per cent. can rise to a higher station in education and property.

Further: it is to be regretted if a remedy for dissatisfaction is sought in shortening the hours of labour. Work is an infinite blessing, and idle hours are an injury to the uncultivated. If a measure for working time is sought, Holy Scripture fixes six days in the week, and the length of a day is the half of the whole day and night, or twelve hours.

It is not a fact that the employer of labour always works with success, and that this success is owing to the working man.

In these days it is the manufacturer who must earn success, and if on an average of several years half his business is successful, that is a great deal; and even then the profits are often small.

Great prizes are generally the fruit of strenuous labour, care, and effort, such as the ordinary working man knows little of. What, then, does the mechanic who cannot earn much more than is sufficient for his support chiefly lack? and what is it our duty to aim at? The chief complaints turn on the question of wages—that is, bodily need. But what strikes us is their intellectual need. Solicitude for a man's well-being must include both. I classify the efforts that require to be made under three heads:

1. For ensuring the existence of the working man.
2. For enabling him to acquire property.
3. For drawing the working and other classes nearer together.

The first—the ensuring the means of living to the working man—is the more urgent because he ordinarily has only a very moderate income. Though the employer must meet favourable and unfavourable chances as a set-off to higher returns, the working man should not be exposed to such fluctuations, but should be protected from extreme want. This may be done—(a) By the working man himself, through his own activity, fidelity, and devotion to his calling; through foresight and abstinence from excess. (b) By the employer striving to provide uninterrupted work, endeavouring to employ his workmen even when he himself is making nothing, and reducing wages only in the last extremity.* (c) Not only by the employer, but also by association with committees (*behörden*), by the introduction of the manifold provident system, or societies for insurance against sickness or accident, for funeral expenses, pensions in old age; also for widows and orphans; also by co-operative stores, wash-houses, and others. (d) By the State, by promoting trade, by non-taxation of the necessities of life, undertaking suitable elementary education, relieving business from all restraints.

But as man does not live by bread alone it is essential to care also for the soul. Nourishment for the immortal spirit, healing of moral and spiritual evils, facilitating intercourse with men, helping communion with God by strengthening faith—that is a greater benefit to the working man than any human foresight. The second point is, making it possible to acquire property. The working man needs property in order to awaken a feeling of responsibility, and to enjoy the position of a citizen of this world. This is a deep-seated, justifiable feeling, and furnishes the foundation of the home and family, and love to both.

We must strive for this (a) by laying up savings by good man-

* Von Hermann says on this point: "More fidelity and faith is necessary than people commonly think, if the wage-giver is not to be cheated at one time, and the working man over-reached and oppressed at another."

agement and frugality ; (b) by facilitating the acquisition of workmen's dwellings. This last point cannot be estimated highly enough. These dwellings may be very modest, but healthy ; suitable, and, above all, cheap enough to be within reach of workingmen. Thereby he will become a citizen ; the nomad a conservative member of the State.

But this alone is not enough. Such dwellings may become the abodes of misfortune and dens of infamy, if the spiritual part be neglected. Therefore we must point to eternal possessions. Along with the sum in the savings bank there must stand the treasures in heaven ; along with the earthly dwelling must be the certainty of the heavenly home.

I come to the third and last point. The words, " It is not good for man to be alone," is not only true of marriage and the family, but also of other human relationships. Fellowship of Christians is not only a Christian but also a human law. The apostles of equality are so far right, that the inequality of human circumstances, as they are and will unalterably remain, is a great disadvantage ; it is dangerous both for the State and society when the class between rich and poor becomes too great ; and this has been the chief cause of the downfall of States. We need a noble, well-understood Christianised brotherhood. I know how difficult it is to carry this out in practice. But yet it is a beautiful ideal, if there were more friendly intercourse, if the restraints that separate the lowly from the lofty were set aside, at least occasionally. It is incredible how much the personal influence of an educated man will do when he meets the working man face to face as a friend, with words of wisdom and kindness. Night-schools and Sunday-schools, and all similar means of education, should therefore, if possible, be personally conducted ; enjoyment in common of art and science, of good music, pictures, patriotic festivals, and other popular recreations of an improving character. But the most important of such efforts will be seeking out individuals, inquiring into their sufferings and wants, hearing their wishes, giving counsel and support when likely to do real good. The City Mission, which has been so greatly blessed, has fulfilled this office ; but, when possible, our wives might associate themselves with it in caring for the sick, and let both bodily and spiritual wants be cared for, and let all our efforts spring from Christian love. Let this shine forth, ennobling and elevating all our efforts on behalf of working men. For love overcometh all things, even the hard and hostile human heart. Such active Christian love points above all to the only way of salvation in the person of the Saviour.

And now to close. Some years ago George Müller, of Bristol, came

to Basle. Many expected a man of extraordinary bearing and presence, a fascinating orator who would win thousands to his cause. There appeared a modest old man, who testified simply to his faith in God, and artlessly communicated his experiences, pointing the public to the Word of God. One of his hearers, who expected something remarkable, said, "That is nothing new; we have heard it from our pastor." So everything I have brought forward is well known, and has often been said before. You may truly say such a recapitulation is not difficult. Do you know what is difficult? It is this—to carry out all these things into practice. If this were done in a right spirit by all who are bound to work, the disease would be very slight, these dangers would no longer occasion alarm, and the social question would soon have a social answer.

May very many, in genuine love to their neighbours, earnestly put their hands to the work that lies nearest to them, and, above all, as our reporter enjoined, bring forth *fruit*. "By their fruits ye shall know them." These fruits may well be different—grapes or figs—if only they are good. And the word applies to us, "Not every one that says to me, Lord, Lord, shall enter the kingdom of heaven; but he that *doeth* the will of my Father who is in heaven."

Closing prayer by Pastor Babut, of Nimes.

The Christian Revival of the East.

*Conference in the Great Hall of the Vereinshaus, Thursday,
September 4th, 8.5 p.m.*

The Chairman, Professor RIGGENBACH, of Basle, offered up prayer.

Report by Dr. Fabri, Inspector of the Rhenish Mission, Barmen.

THE countries surrounding the Mediterranean, under the rule of the Sultan and Khalif of Constantinople, are well known to be in a state of progressive decadence. The once terrible Turkish race has become the "sick man," whose days are artificially prolonged, but whose sickness is mortal. The Turks themselves are far from being the worst race in the East; on the contrary, they have many fine qualities; but their government, founded on conquest and the superiority of a ruling race, despising all productive labour, weakened by official corruption, and socially ruined by the harem and the slavery which is inseparable from it, has contrived to turn the richest lands in the world into deserts. Now, what will become of the East when the Turkish rule falls to pieces? Who will fall heir to Constantinople, that key of the East? This is the Eastern Question on the political side. The religious side of it is still more important. The overthrow of Christianity by Mohammadanism in the seventh century, is not only a Divine judgment, but one of the most astonishing problems of history. Now, however, the conqueror has been overcome, but not by his own weapons of fire and sword. This was attempted 500 years ago by the Crusaders with small results. The recent wars, though professedly undertaken "to ameliorate the lot of Christians in Turkey," were really for the extension of the Slavonic Empire; and no friend of Christian work in the East can regret that they are at present checked. That which is really destroying Islam, and breaking up the Turkish power, appears to be the influence of Christian civilisation—not so much the Gospel itself, as its secondary effects—a spirit of energy, of strenuous activity and industry, which is in strong contrast both to the outbreaks of fanatical enthusiasm and the apathetic resignation of fatalism, which characterize Mohammadanism. Islam is not dying; on the contrary, it is spreading in the interior of Asia and Africa and in further India,—that is, where it encounters a

decaying paganism ; but whenever it comes in contact with Christian civilisation, it recedes—the waters dry up. I emphatically deny that civilisation alone will conquer Mohammadanism. Islam is a faith full of errors, which flatter the lusts of the flesh and of the mind ; but it has great power, and it can be overcome only by a religion whose fruits prove it to be of higher origin. Civilisation destroys the political and social fabric, but only the spiritual might of the Gospel destroys it as a false religion.

But Missions have had scarcely any success. There have been far more renegades from Christianity than converts from Mohammadanism. We cannot doubt the power of the Gospel ; but the way for it is not yet prepared.

What then is the preparation necessary ? I answer with confidence, the revival of the Christian churches in the East. So long as they remain like the valley “ full of dry bones,” they must be an obstacle to the Gospel.

Let us glance at the present state of these churches. The Greek Church in Turkey and Greece is divided from its sister church in Russia by a strong antipathy, like that which at the end of the sixteenth century separated the Lutherans and the Reformed, and which is due to the separation, effected ten years ago by Russia, of Bulgaria from the Eastern patriarchate, which was a preliminary step to her attack on Turkey in 1877. We must therefore omit the Russian church and the independent Slavonic churches of the Danube from our list.

The modern Greeks, both by form and history, form the junction of the West and East ; and they are the only Christian people of the East with enthusiastic feelings of nationality and of future-political greatness. Both these facts render a revival of spiritual life in the Greek Church of the highest importance. The second fact also accounts for the mistrust and aversion between Greece and Russia, which have succeeded their former relations of tool and patron.

Next in importance is the Armenian Church. Then come those remnants of great ecclesiastical divisions, the Nestorians, the Maronites, and Jacobites, who partly belong to Rome ; and then the Copts and Abyssinians, which last have sunk so low that we can hardly reckon them among Christian Churches. The whole are reckoned at eleven or twelve millions. They are scattered over the whole surface of the Turkish dominions, except part of North Africa, and therefore, if enlightened themselves, they would carry light into every corner of the empire.

Let us consider *what is being done* to enlighten the East ; with *what results*, and by *what methods*.

I must refer you to the exhaustive report of Dr. Jessup, of Beyrout, at the New York Conference of 1878, for the fullest information regarding the American Mission.

In 1811, the English Church Missionary and London Missionary Societies began a preparatory work at Malta, and were followed in 1822 by the Americans, whose self-sacrificing energy has placed them in the front rank of missionary effort in the East. Their labours at Constantinople, among the Nestorians; their success in founding Protestant Oriental Churches; their endeavours to create both religious and secular literature; the colleges at Constantinople and Beyrout—are proofs of their zeal and love. The Church Missionary Society in the Levant, the Turkish Missions Aid Society, and Jewish Missions are active. The Kaisersworth Deaconesses have laboured for thirty years in these schools, hospitals, and orphanages.*

The American Board reckons close upon 26,000 registered Protestants, and upwards of 11,000 school children. These are surely good results.

As to principles and *methods* of working, Dr. Jessup names four which have been tried.

At first an attempt was made to bring about a union between the Protestant and Oriental Churches, acknowledging their creeds without openly attacking their errors and real practices. I quite agree with Dr. Jessup, that this was an entirely useless, unpractical dream. The second idea was to reform the hierarchy, and through them the priests and people; but there was first the difficulty, *how* this was to be done, and in fact no attempt was ever made; and secondly, the historical fact that a hierarchy has always opposed and often persecuted attempts at real spiritual reformation, and would by no means begin with self-reformation.

Thirdly, the Gospel was to be preached and the Scriptures placed in the hands of the people, in the hope that the Oriental Churches would thus be leavened and reformed from within. But Dr. Jessup assures us that this method also has had no results. As soon as the knowledge of salvation was received into the heart, the desire to separate from these corrupt churches was felt. In Syria those who were awakened were left in their old churches until they themselves begged to be formed into an Evangelical Church. It is possible that a reforming party may come forward in the Greek and Armenian Churches; but it remains to be seen how far the mother churches will allow them liberty to act or even to remain in their bosom.

Thus the fourth method—that of preaching the Gospel and

* Miss Whately's work in Ragged schools in Egypt for both nominal Christians and Mohammedans must not be forgotten.

gathering converts into an Eastern Evangelical Church—seems to be the only right and practical one. Our American brethren have followed this course with known energy and success. They have formed Evangelical Churches* with a sort of Presbyterian organisation, and with the Westminster Confession of Faith. I acknowledge that the Lord has abundantly blessed their labours; but I doubt if this is the only or even the best way of working.

Every one must acknowledge the defects of the Eastern churches. The living Spirit of the Gospel has almost entirely disappeared; and their abundant rites and ceremonies is no compensation for this essential want. Still, it is astonishing that *they exist*, after centuries of oppression. They are martyr churches. What has enabled them to hold fast the banner of the Cross amidst sufferings and death? There must have been divinely-given strength; and although they are almost expiring, we may hope for a revival among them when the right time arrives.

We must receive individuals into our respective churches; but should we work for the destruction of those ancient ecclesiastical bodies, and not rather for their revival? Some will say this is unpractical. I think from twelve years' experience among the Greeks, it is not so. I learned to know the turbulent, factious character of the Greeks, their proneness to cunning, deceit, and lies—vices produced by centuries of oppression—but I also saw their intelligence and eagerness for knowledge, their enthusiasm, and a sort of childlike affection. My conviction became stronger and stronger that a day of intellectual, spiritual, social, and political regeneration was not far off. This conviction relates only to the Greeks. I cannot judge how it is with Armenians, Syrians, and others. But it is to be observed that all the efforts of Protestant churches have been almost without results among the Greeks. A Greek who leaves his church is looked upon as renouncing his nationality; and when we reflect on the intense strength of their political aspirations, it seems impossible that the regeneration of the Greek Church and people can be brought about by turning a few individuals into Protestants. And why should we do it? The circulation of the Scriptures is unhindered; the preaching of the Gospel is welcomed by the people; the power of the hierarchy is weakened, and is greatly under the influence of public opinion. Numerous errors and a senseless ritual urgently require reform; but the creed of the Church is that of the seventh century, and thus identical with that of the Old Catholics. There is, therefore, much more hope of the Greek than of the Roman Church, with its agglomeration of dogma and its infallibility. Yet to all earnest efforts we

* In Turkey, Asia Minor, Syria, and Egypt.

must expect opposition, which may, perhaps, lead to persecution and schism.

By the side of other efforts to win an entrance for the Gospel, we must place the school in the first rank. For years Greece has had a numerously attended university and schools; and thousands of young Greeks complete their education in France, Germany, and elsewhere. Unhappily they frequently return as open infidels and materialists. The popular schools were in a lamentable state. My dear friend, Dr. Marulia, now present, has founded at Serres, in Macedonia, Christian male and female normal schools, which are supported by a circle of friends in Switzerland, Germany, and Holland, and has also devoted himself to the spiritual good of his countrymen by preaching and writing, not without great difficulties. The Evangelical Alliance has already shown its sympathy for Christian work in the East. May it be the means of extending the knowledge of the great religious importance of the Eastern question! The revival of the Oriental Churches will be, I believe, one great means of overcoming Islam by the knowledge of the Gospel. Believers have long been looking for the restoration of Israel to their own land. This is also one of the great Eastern questions. There is an old saying, *Ex Oriente lux*. Let our watchword be, *In Orientem lucem!*

Herr Tschopurian, Head of an Armenian School in Constantinople.

I come before you as an Armenian pastor who has devoted his time and strength to his people amidst much suffering. In 1869 I founded an Evangelical Armenian school at Pera, a suburb of Constantinople; but not only were the school, my house, and goods destroyed in the last great fire, but my mother, my only child, and my sister's child fell a prey to the flames. During the Russo-Turkish war, and the famine that followed it, we were doubly besieged, and the fear of death was ever before us. But, by God's mercy, we have now sixty pupils, besides ten orphans, whose expenses we pay. Many of our former pupils have, by the grace of God, made it their object to preach the Gospel to Mohammadans. Mohammadanism has long been a curse to Europe, and the time has come for us to preach the Gospel especially to them. This can best be done by educating Armenian youths, to whom the country and language are familiar. During the late war the Mohammadans were as bloodthirsty as when, hundreds of years ago, they overran Europe. Mission work to the Armenians began in the fourth century; and they endured frightful persecutions from their barbarous neighbours and the Turks, who invaded their country, sparing neither age nor sex. Numbers were sent into slavery; all

property was plundered or destroyed ; but the remnant held firmly to Christianity. Is it not then worth carrying on this work, begun in weakness, until it be completed in power ? I am the only one who has ventured on such an undertaking in Constantinople without salary or regular support. Although actual war is now over, yet there is much want among us. Spiritual ignorance and moral degradation meet one at every turn. I could not remain indifferent to this misery, and have therefore come to Germany and Switzerland to gather funds to keep my children in the faith together, so as not to allow my toilsome work to perish.

We shall need for the coming year at least £240, but I rely upon God, who has so often come to my help.

*Dr. Marulis, Principal of a Normal Seminary at Serres,
in Macedonia.*

As I do not belong to any Protestant denomination, but to the Greek Church, my right to take part in the Evangelical Alliance might be questioned. But I do not regard the Alliance as an assembly of representatives of different Churches, but of Christian brothers drawn together by the attraction of love. And I do not look upon Protestantism as a Church system, but as a principle of unceasing watchfulness against all that is unscriptural—a living principle essential to every Church. As an ecclesiastical system, I consider Protestantism as split up and weak, but it has the Spirit. The Roman Catholic Church is strong, but its strength is weakness. The East has protested against Rome for upwards of 700 years, but it has not yet attained to the active individual Christian life and to the striving after personal regeneration like Protestants. Still, by the Greek Church eighty millions of Christians have been preserved from the baleful influence of Popery. This produces feelings of kindred and sympathy between the Greek and the Protestant Churches in spite of their outward differences. The rejection of a visible head of the Church is closely connected in the Eastern Church with the recognition of Christ as her only and invisible Head. Therefore Greek students willingly attend Protestant universities, and among the people the name Papist is one of violent reproach, but not so the name Calvinist or Lutheran. Efforts for union with Protestant Churches, such as that made 200 years ago by Kyrillos Lukaris (whose death was brought about by the Jesuits), will never be successful. True unity does not proceed from without but from within, from the individual to the community, and those who are most highly placed are always the last to feel its influence. Personal brotherly communion between members of

different Churches do away with misunderstandings, and increase patience and sympathy, and promote union in prayer. The union of the members with their Lord by faith and prayer must be the basis of their union with one another. As I find this in the present meetings, I, as a son of the Greek Church, can share in them.

Dr. Marulis then gave a short account of his work in Macedonia, fuller details of which will be found in the third yearly "Communications from Macedonia."

M. GARABED THOUMALIAN, Candidate in Theology at Lausanne, gave some information about the Armenian Church. This very ancient Church is spiritually dead in spite of its external forms of worship. It is divided into three: (1) The ancient Armenian Church; (2) The Armenian Catholics; (3) The Evangelical Armenian Church, which is only about fifty years old. This last is supported by Americans, and is the fruit of a religious revival. It is widely extended, has native pastors and evangelists, and three or four seminaries for ministers. There are two different methods of evangelization—remaining in the Church to reform it as they do in Greece, or leaving the Church, to evangelize it from outside. The Americans have found the latter the only one possible. The mission-work of European Churches, as regards our country, is to prepare numerous faithful labourers who will come and work among our nation, to aid in its moral and religious resurrection.

Closing prayer by Professor Gess of Breslau.

Conference on the Press.

Thursday, September 3rd, 8 to 5.30 p.m., in St. Peter's Church.

M. TH. NECKAR, OF GENEVA, IN THE CHAIR.

Pastor EHNI, of Geneva, opened the meeting with prayer.

By Pastor Arnold Joneli, Editor of the "Allgemeine Schweizer Zeitung," in Basle.

THE first Napoleon called the press the fifth great monarchy. Some, acting on the principle that "the world lieth in the wicked one," decline all share in civil or political life, and will have nothing to do with the press save in so far as its aim is conversion and edification. Others talk of Christian nations and their political party as Christian Conservative or Christian Liberal, without any discernment. One undervalues all the good gifts of God which are not spiritual, the other calls that Christian which is not so. Now, as the Apostles and elders at Jerusalem took pains to draw the right line between Jewish legality and Gentile lawlessness, so we should try to discover the proper position of a Christian towards politics.

There is no doubt that the powers of this world retain the character of wild beasts attributed to them by Daniel and John. Neither the outward Christianisation of the Roman Empire nor the Reformation has altered this. Divine grace has influenced individual sovereigns, like other individuals; but the Christian profession of both has often been merely external, and governors have often oppressed the Church.

Now that the State has declared itself neutral, many Christian impulses still influence it, just as private Christians are the leaven of the nation. The Christian element in the State lies chiefly in morality, and the press reflects a faithful image of the nation.

Let us take a survey of this matter from the point of view of the ten commandments.

As to the first; the modern State no longer prescribes that God is to be honoured; but it ought not to suffer open blasphemy, and it is the office of the Christian press to demand the punishment of scandalous blasphemy.

As to the second commandment. The State no longer commands public worship, but permits or refuses permission for public wor-

ship. This easily becomes oppression. The State also often interferes with church order, as by granting the right of voting in church matters to those whose children are unbaptized, by giving every one a right to the Lord's Supper, and by requiring the sanction of the Church to the remarriage of adulterers. If the Press does not protest against these invasions of Christian right, public morals will be greatly endangered.

The third commandment relates to oaths. Shall Christians let those decide their affairs who know nothing of the majesty of the Holy Name?

The fourth commandment relates to the Day of Rest. Physicians and political economists join with Socialists in demanding the Sunday rest. The Christian press should advocate the rest being hallowed, and to do this there must be a Christian press.

The fifth commandment is the pillar of the State and of education. It teaches filial piety and authority. The only remedy for the insubordination of youth, of which even the irreligious papers are perpetually complaining, lies in Christian education. Papers which uphold Christian principles, have to lay bare errors, to encourage the right-minded, to oppose the encroachments of government, and to demand that the young be preserved from bad school-books, bad school-laws, and irreligious teachers. The relation of governments and people, of masters and servants, of superiors and inferiors, of rightly exercised authority and conscientious obedience, all come under this commandment. Are Christians to look lazily on while their brethren are being carried away by the current? Let them remember that the Lord fed the perishing people, not only with bread but with the word; and let them do likewise, not only from the pulpit but by the press.

Sentimentality and false charity towards sin have weakened the power of rulers as "revengers of evil." But the rapid increase of crimes of violence frightened the people, and the Swiss press did good service in bringing about a reversal of the abolition of capital punishment.

The greatest offences of the press have been against the seventh, eighth, and ninth commandments. Many of the most widely read German, and I regret to say Swiss, periodicals, have for years made money by immoral advertisements. Some booksellers publish the most demoralising books and pictures, and kindred periodicals; and comic journals covertly praise and advertise them, with the guarantee of sending them in sealed covers. The Roman Catholic, Conservative, and Socialist journals have kept their hands clear from this defilement. Lassalle even wished the political press should have no advertisements. Others recommend

that sound newspapers should be supported by subscription like any other good work. As an instance of unprincipled advertisements take the case of Saxon, one of the still remaining gambling hells in Europe. The principal Radical papers pilloried it in their leading articles, but advertised it and all its attractions on another page. Quite lately the police have been stirred up to act against this foul literature, and the liberal Jewish papers have greatly improved in consequence. One need no longer wade through filth when one takes up a newspaper. But they are still full of bad romances and indecent novels and narratives. Even Christian men take in these newspapers and let them fall into the hands of their children. Men will give up a Christian paper because they differ from it on some point, and will take in its stead, without scruple, a journal which daily opposes religion and is of doubtful morality. No worldly man will waste his good money on a Christian paper.

The press also supports a number of wild projects and unsound speculations, cries up tottering credit, and promotes gambling on the Exchange. If the Christian press does its duty by uttering just warning and cautions, it is sure to suffer for it. Perhaps the commandment, which it is most difficult for a conscientious editor to obey, is the ninth. Party spirit leads to injustice and evil speaking, and both are readily excused by those of the same views. Every measure of a political opponent is decried, everything on the other side is excused. This injustice and unfairness is contrary to truth; and no general adherence to a party should blind us to error. The Christian press must be the salt not only of the nation but of its own party.

The influence of the daily press is increasing. It is the sole intellectual food of many. The reader takes in daily the views, opinions, and judgments of his newspaper. It is not only what is said but what is taken for granted, that weighs with the reader. For instance, the immutability of natural law is assumed as a proof of the unreasonableness of prayer;—such assumptions slip in where openly expressed unbelief would be shut out. Christians are far too careless about the real principles of their newspapers.

We cannot expect a political paper to speak only on religious subjects; but it must treat daily occurrences on Christian principles. It is daily history—it must aim at truth; daily occurrences must be rightly judged. The pernicious influence of the daily press arises greatly from the fact that especially in Germany, and above all in Austria, it is chiefly in the hands of Jews. The modern Jew possesses acuteness, but no deep thought. One has only to compare the Talmud with the Old Testament to find a striking exemplifica-

tion of this. He is ingenious in finding attractive novelties for the market, he has a certain talent for organisation, and knows how to seize his opportunity and make his way. Even in science he devotes himself to a special subject, or to details, with great energy, but seldom attains to wide and general views.

This character is reproduced in the modern press. All the most popular comic papers are edited by Jews, and make a mock of everything, especially of what is noble.

It is wonderful that Christians are so indifferent, for no Jew patiently allows his religion or his nation to be ridiculed with impunity. The Jewish press seeks, above all, to attract the public; the greatest crimes are made the objects of sensational articles and laboured witticisms.

The great English papers offer no piquant romances to their readers. They seek influence by well-grounded judgments on political events.

There is a great amount of unused ability which would render good service if employed. People should employ the talent committed to them, by lending their aid to the press, furnishing information, correcting error, in a spirit of truth and justice.

Truly this is only serving in the outer court of the Christian Church; but it is only through this outer court that the majority of our countrymen can be brought into contact with the inner sanctities of the Christian faith.

By M. Ed. de Pressensé, Pastor at Paris.

Allow me, gentlemen, without inquiring about the good or evil influence of journalism, to point how the Christian press should act in order effectually to counterbalance the increasing influence of the anti-Christian press.

I would advise this press to have faith in the power of discussion, and to beware of regarding freedom of opinions as an evil. Doubtless the immense publicity of the press now-a-days pours forth a flood of error and immorality. Terror seizes the mind when we think of the ravages wrought by this inundation of evil, not only in our large towns, but, by means of colportage, even in the remotest parts of the country. We can understand that many wish to raise a barrier against it. If by this we mean just legislation which punishes flagrant immorality and crimes against the common law, I admit that it is right, because it is evident that if the press were allowed to utter libels at pleasure, or to excite to debauchery or insurrection, it would become such a social scourge that it would be necessary to get rid of it at once. More important by far.

than any official prohibition, is that individual repression of the vile press which makes us refuse to have anything to do with it or to admit it into our houses.

Pray remark, that to repress liberty of discussion in political or philosophical matters would be an advantage only to the worst part of the press—that which corrupts morals. Despotism agrees well with this sort of press. A significant example of this is found in the correspondence of Napoleon I. A disturbance broke out in the theatre at Nice, on account of a theatrical representation which the *préfet* wished to forbid, probably because it was scandalous. “Remember,” wrote Napoleon to him, “that I wish liberty for the *ariette*.” We know how other liberties were crushed under his iron hand. In France we have had liberty for the *ariette*, and the licentious opera, and the café concert, with its mimic obscenities.

Even in a social point of view, repression does more harm than good. “Put out the gas,” said a wit, “and the robbers will move about at their pleasure; light it again, and they will run away.” This original expression may be applied to all abuses. The repression of publicity is always an advantage to oppressors. The cry of the oppressed is sacred, but it must rise like the sound of many waters if it is to be heard. Human powers are not like Infinite mercy, which inclines its ear to the groaning of the widow and the orphan. They must be compelled to listen to what they are too often glad to forget. There are iniquities which publicity renders impossible, and reparations which are sure to be obtained by an appeal to the great court of cassation called public opinion. One of our parliamentary veterans, Odillon Barrot, told me that one of his happiest recollections was that of having saved an innocent victim. An unhappy peasant was condemned to death, under the Restoration, for a crime which he had not committed, solely because he was supposed to have been implicated in the crimes of the Reign of Terror. Every court of appeal had confirmed the sentence. Odillon Barrot, aided by the caustic pen of Benjamin Constant, roused public opinion by denouncing to the country this revolting injustice, and Royalty had to yield in spite of itself.

How necessary is it for the right solution of those social questions which are so closely connected with Christianity, that every voice should be heard save that of open and criminal revolt!

In many respects the present age resembles the eve of the sixteenth century. We want all the ideas which are fermenting together to become clear and distinct. Nothing would more retard the solutions, so much to be desired in all quarters, than repression.

Perfect liberty of thought is of the first necessity; not only for what is good and true, but for that which is false and bad.

Error, thanks to the logic inherent in the human mind, refutes itself in the act of showing itself. A hidden evil is the only incurable one. When every window has been blocked up, we are tempted to break down the walls of the house to obtain a little fresh air.

Further, of all vain things to-day, the vainest is to pretend to prevent thought from circulating. We should require to seal up the whole of Europe hermetically against every breath of liberty, before we could preserve a corner of our old world from contagion. We should have to abolish railways, and to leave the electric fluid at peace among the clouds; and when we had accomplished this impossible task, the first wave from the Atlantic would bring to us thence all that disturbs and divides us here.

Let us, then, recognise this irrepressible publicity of the nineteenth century as a necessity. Let us accept it as an inalienable right, as a blessing in the name of our faith in truth, and as a consequence of our religious faith, if we would escape the biting irony hurled by Royer-Collard at the perpetual tremblers who would fain prevent the possibility of evil and error by repression. "In their inmost thought," said he, "there was want of foresight in allowing man, on the great day of creation, to escape free and intelligent into the midst of the universe, and hence sprang evil and error. A higher wisdom tries to repair the mistake of Providence, by restraining its imprudent liberality, and rendering to humanity, wisely mutilated, the service of raising it at last to the happy innocence of brutes. It is the just punishment of a great violation of public and private rights, but it can only be defended by accusing the Divine law." *

But it is especially in matters of philosophical and religious discussion that we should repel the dangerous assistance of repression, if we would not make men think that Christianity is not able to take care of itself. It would be worthy of the defenders of spiritual Christianity to demand that those laws which pretend to protect religious truth from the attacks of the anti-Christianity should be everywhere abrogated. "Woe," said Vinet, "to him who loves only his own liberty." Let us repel with all our might that famous liberty for good demanded by all the Catholic committees, and let us frankly acknowledge that the dignity of truth and goodness require the liberty of error, for it is dishonour to them to demand privileges. It is sacrilege to hold up the ark by profane hands. Now, nothing is more profane than force in the service of truth. Let us remember that our great mission now is to teach those who believe in nothing but force to believe also in spirit, and

* Speech of Royer-Collard on the Law of the Press. Session 1829.

that there is no surer way of losing our cause than by encouraging the idea that spirit needs force in order to triumph.

Never let us enter the arena with the demand that our adversaries should have their hands tied. This would be to confess ourselves vanquished beforehand.

II.

Since our age requires the use of the press, how can this powerful instrument of propagandism be turned to the best account? Ultramontane Catholicism has long been occupied with this question. It presents the singular contradiction of having attempted to make the theocracy of the middle ages triumph by the newest methods borrowed from democracy, and even from "demagogy." The History of the Vatican Council, by Friedrich, one of the most eminent disciples of Döllinger, shows us with what profound skill it has accommodated itself to the times, in order the better to destroy the prevailing liberal principles. This method is not without danger. Old things run a great risk when hurried along instead of moving with slow caution. In employing steam to an old carriage and launching it on rails, we run the risk of breaking it in pieces. However, the Roman Curia has adopted the principal engines of the society sprung from the French Revolution—such as the right of public meetings (culminating in the fanatical manifestations of the Pius-Verein and the Catholic committees) and the political press. As regards the last, the greatest attention has been given to it. Pius IX. founded a Roman congregation to superintend and direct it. Presided over by a cardinal, its first mission is the publication of the famous *Civiltà Cattolica*, the official journal of the Jesuits, whose duty is to formulate the theocratic code and apply it to the present state of the world. Upwards of 200 journals are connected with this congregation, in order to spread "good doctrine" everywhere. In 1876 Canon Schorderet, at Fribourg, published a curious discourse, delivered by him, on the press and its power, at the meeting of the Pius-Verein, on September 18, 1876.* It contains all the Briefs issued by the Holy Father to encourage the good Catholic press. He fulminates the most virulent and outrageous anathemas against the free press. He speaks only of pestilence and foam from the mouth of hell: he would fain annihilate every evil-thinking journal. "At the most," said the Holy Father, in a passage bordering on the comic, "workmen may use them in their trades, the blacksmith for kindling his forge, the shoemaker for wrapping up

* "The Press; or, What is a Journal—its Power?" Fribourg, 1876. Catholic Printing Press.

his resin, and the tailor for taking his measurements"—a most ingenious and simple method of controversy! It recalls to us that work of "*petits papiers*" (torn papers), sent to the paper mill for the benefit of Catholic charities, thanks to which, almost all the publications contrary to the dogma of infallibility were destroyed before it was proclaimed. The Catholic press, thus brigaded, marches as one man to the holy crusade against modern society, under the banner of the Syllabus.

I think there is nothing for us to learn from this formidable organisation. We have no one to lead our orchestra. As sons of the Reformation our strength is in our freedom of mind, which allows us to keep our individuality. The Protestant press reflects every variety of Protestantism. It receives neither orders nor watchword from any man or any assembly.

Let me define the mission of the Protestant and Christian press. In the face of the Ultramontane league it must display the banner of the Reformation. I do not say it should stop at the results of the sixteenth century. There were imperishable principles in it which we must preserve intact; but the spirit of the Reformation was greater than its first realisation, and should remove the inconsistencies of the latter, and go on in its work of bringing the Gospel to bear on all religious and social questions. The Catholicism of to-day is going down hill rapidly towards extreme conclusions. Let us imitate its logic, and follow out more and more the consequences of the great principles laid down by our fathers. These principles are far from being exhausted. Whenever, under the suicidal illusion of a false conservatism, or under the pressure of cowardly terror, Protestantism takes its place pitifully in the rear ranks of social or ecclesiastical reaction, it may count on failing miserably.

What is most to be regretted in this deviation from Protestantism is, that it deprives this generation of the most beneficent principle of progress. I am profoundly convinced that all that is needed to avert the dangers of the present day, is to develop the principles of the Reformation. These dangers are no less than a negation and falsification of liberty. Liberty is denied and cursed by Ultramontanism, which knows nothing but passive submission to the Papacy; and is trampled under foot by atheistic "demagogy." It is useless for the latter to lay claim to it in civil matters, for it always confounds it with the sovereignty of the people, to the destruction of all individual rights. Thus the conscience is as much sacrificed to the idol of the mob as to that of the Vatican. Conscience is the basis of all morality, the foundation of all earnest religion; and it is conscience that we must defend. The *cause of liberty*, rightly understood, is really the cause of the

Gospel. Well, the Reformation alone, being the legitimate daughter of the Gospel, re-establishes the true idea of liberty, by teaching a free salvation, laid hold of by justifying faith. Henceforward every man is placed in direct relation to God; his conscience and his soul have absolute value. To violate His right is sacrilege. The State, whatever be its form, whether democracy or monarchy, has no right to oppress conscience or restrain its free development. These thoughts, which I merely indicate, contain the sure remedy for the gravest evils of our time. A press inspired with them will be the greatest blessing to the nation in which it acquires a preponderating influence. What a contrast both to the syllabus which only speaks of degrading slavery, and to the false liberalism which presents to us the strange spectacle of claiming civil liberty in its political articles, and denying all moral liberty in its philosophical ones. What would we think of an architect, who, while building the upper part of a house, hired people to sap the foundations?

III.

The result of these considerations is, that without neglecting the social applications of the great principles of true liberalism, the Christian press ought to devote a large measure of its energy to the defence of that Reformed Christianity which upholds them. I do not speak merely of theological or philosophical periodicals, the importance of which I fully recognise, but also of the daily press. The attacks upon Christian spiritualism have not been confined to the scientific world; they have been sown broadcast. The fool who says and tries to prove that there is no God runs about our streets; and therefore the Christian apologist, who proves that God exists, and that this true God is the God of the Gospel, must meet Him there, and by lively, popular, and at the same time solid argument, must follow his adversary wherever he has preceded him. It is needless to insist on the necessity of such a journalism, which will lead Christian truth forth from the sanctuary where it is adored, into the enemy's camp, where for its immortal ally it has the human soul athirst for the living God.

IV.

The last part of my report will be devoted to what I may call the *morale* of my subject. In order to be listened to, the Christian press must deserve to be so, and for this end must preserve the first condition of respect, especially in matters of thought—*independence*. It loses all credit whenever it becomes the organ of a party. I am far from forbidding it to attach itself to one party

rather than to another in political struggles, provided it never drags the Church directly into the conflict. An ecclesiastical journal should not be properly a political one. It is otherwise with a purely lay journal, which may be at the same time thoroughly Christian in spirit and frankly political, which presupposes that it has made its choice between the opinions which divide the country regarding public affairs.

Lay or ecclesiastical, the Christian press is equally bound never to become the tool of a party. It owes absolute submission only to God, to eternal morality, and to inflexible justice. If in a democracy it flatters the people, it fails as much in its duty as where it offers incense to the crimes of a powerful monarchy. The so-called Christian press of the Southern States of America, which justified slavery among those enriched by the traffic, was not less despicable than the Court press which never had the courage to say to the Cæsars who violated justice, "This is not lawful." Who shall recount the frightful evil done to Christianity in all ages and countries by a press which prostrated itself before powers, joining in the *Te Deums* chanted the day after some act of violence, some *coup d'état*, as if the God of the oppressed had changed sides. We say it with shame, the incredulity of our time has some excuse in the culpable inconsistencies of our Christianity, of which perhaps apology for triumphant crime is not the least, but the climax of which is to seek this apology for oppression in the book of eternal justice and eternal love; for, as Mrs. Stowe said, to quote a text of Scripture in support of an injustice, it is to "seethe a kid in its mother's milk."

It would be wrong to dwell solely upon one of the possible errors of the religious press. Forced by its very work to take part in controversy, it is liable to the great temptation of imagining that the greatness of a cause gives a greater latitude in the choice of methods, which amounts to saying, in common with every bigot who in any degree separates morality from religion, that the end justifies the means.

Whoever places himself above plain morality, under pretext of defending the cause of God, may go any length in evil, because he believes himself authorised in whatever he does for the Most High. This explains why religious wars have been the most abominable of all, and why religious controversy has been more venomous than any other. The *rabies theologica* is a perfectly classified case, and well-known, from its frequency, in moral pathology. We are all familiar with this furious journalism of contemporary ultramontaniam, which has been lucky enough to be introduced into France by a journalist of the first order as regards spirit and talent.

Cruel, implacable raillery, flagrant disloyalty, and the most bitter hatred are daily displayed in this shameless press, which imagines that one cannot shoot too many poisoned arrows in a holy war. The *Univers Religieux* has lately informed us that for the purpose of carrying on this controversy, without faith or law, it was salaried from the privy purse of the Holy Father, who thus rewarded it for heaping insults on every one, bishop or layman, who did not accept its catechism, equally orthodox and vulgar.* This press is, in truth, the refuse of the human mind. Of it the great preacher Lacordaire once said, "I am willing to bow at the feet of the successors of the apostles, but not at those of a band of mocking spirits, who summon us all to the tribunal of their satirical talent."

The Protestant press has never fallen so low. And yet, has it not also to confess wrong-doing? Have there not always been some of its organs who serve good doctrine by bad morality; and have not some of its writers, under pretext of appearing strict Christians, forgotten to be men of honour? Who, then, in this difficult career of journalism, has not had to reproach himself with serious errors? We must scrupulously strive after that thorough honesty in polemics which can acknowledge an error in one's own thought; and, what is still more difficult, point out the good in one's adversary. Above all, let us preserve a respect for persons, remembering that love is better than knowledge. Is not love, after all, the purest source of knowledge? Saint Cyran said that we must make our style of writing venerable. This would be to ask a great deal when we speak of journalism. Let us at least make it worthy of esteem by its frankness, candour, and kindness. To say all in one word, let us serve, in a manner worthy of it, the grandest and holiest of causes, summed up in this old formula—the Gospel and liberty.

THESES.

I.

Protestant Christianity must manfully accept the combat on the basis of the irrepressible publicity of the nineteenth century, instead of reviling it, or urging restrictions on the liberty of the press which would exceed those on offences against natural right.

II.

While the Papacy has enlisted the ultramontane press, under the direction of a Roman congregation, to war against modern society under the banner of the Syllabus, the Protestant press ought to preserve its liberty of action and its individuality, in order to

* Aussi orthodoxe que poissard—of Billingsgate orthodoxy.

show forth more and more clearly the true social principles implicitly contained in the great religious movement of the sixteenth century.

III.

The mission of the Protestant press is to develop and defend the notion of the true liberty of the soul, which is continually being compromised in the conflict of extreme parties.

IV.

The Christian press ought to make the defence of spiritual Christianity as popular as the attacks against its fundamental principles.

V.

The defence of Christianity by the press ought to be independent of all party politics, and be invariably faithful to justice and right.

VI.

Remembering that the end never justifies the means, the Christian press ought to serve the holiest of causes in a manner worthy of it, by perfect honesty in controversy and respect for persons, avoiding the sad errors which have too often dishonoured religious controversy.

The Rev. L. B. White, M.A., Secretary, Religious Tract Society.

The Religious Tract Society, which is now eighty years old, has ever kept steadily in view the same object. Its first report made grateful mention of the publication of thirty-four tracts; its last, of the issue of sixty millions of various publications from its London dépôt, in addition to ten millions from the dépôts of the Foreign Societies connected with it. These publications differ much from each other. They consist not only of tracts, but of books, pamphlets, handbills, periodicals, cards, and pictures. They comprise theological and devotional works, works of popular science, history, travels, and fiction. There are books for children, for youth; in short, for every class. Yet in variety there is plainly unity;—the same end is always aimed at, though by different ways.

Its aim has always been to circulate literature which, whether religious or secular, shall be penetrated with the spirit of Christ's Gospel, and attract men to Him who is the way, the path, and life.

God Himself has given us the Christian press, by giving us the Scriptures, which were written for our learning. We need Bible societies to translate and circulate them. We have also need of a

literature which shall be their handmaid ; which shall do homage to the great principles of Christ's religion ; which shall point out to the nations the way of true liberty, of the great redemption ; which shall from day to day bring fresh disciples to the feet of the Divine Master.

II. The annals of Christian literature furnish many examples of the beneficent influence exerted by Christian books, or even small religious tracts, by leading into the way of truth individual souls which have afterwards largely contributed to the true progress of humanity. I will mention only one, William Wilberforce—the man who took a leading part in so many works which have lessened the sorrows of nations,—the liberator of the slave, and one of the earliest promoters of Evangelical Missions in England. Well, it was a Christian book (Doddridge's *Rise and Progress*) which was used by the Spirit of God to lead the soul of William Wilberforce into the way of truth.

The history of missions at home and abroad is full of similar examples—of souls enlightened by the rays of Divine truth proceeding from the pages of Christian books ; souls which are shining still as lights in the world.

The other day I was reading in the magazine of the honoured Missionary Society of this town of Basle the touching history of a young devoted missionary who lately died in Africa. It was a Christian tract which arrested him in his careless life, caused him to seek the truth, and set his feet in the way which led him to the mission-house at Basle, and to the shores of Africa.

The arrows of God, which are very sharp, are found everywhere in truly Christian books. To promote the influence of the Christian press is “to come to the help of the Lord against the mighty.”

III. Let us remember, in the last place, that by circulating a literature which is truly Christian, we are doing the work of this Evangelical Alliance. The more victories the Gospel gains, the more firmly will the reign of peace and fraternity be established ; the wider influence of Holy Scripture extend, the closer will the ties be drawn which link the nations to each other. What diversity there is among the Christian authors ! what difference in language, style, sympathies, opinion, and ecclesiastical politics ! But is there not also a sublime unity among them ? Save when they are concerned with the distinctive dogmas of their particular denominations, they treat more or less of the same subject, and they give expression to the same feelings. The most pronounced Anglican will join heartily in the sacred songs of Wesley or Doddridge ; the most bigoted Pædobaptist will seek for spiritual nourishment in the pages of the *Pilgrim's Progress* ; the most zealous Protestant will

thank God for the *Pensées* of Pascal ; the most ardent adherent of Free-church principles will not consent to do without the literature produced by churches united to the State.

The true Christian press is the press of the Bible. Its books, pamphlets, tracts, have all one subject, Jesus Christ ; all one object, to bear witness to Him. Everywhere, doubtless, there is diversity, but everywhere there is also a profound unity.

One of the secretaries, as I am, of a Society the publications of which spread abroad the teaching of the Christian faith in 120 different languages, the management of which is intrusted to a committee composed of members of the different churches in England, I gladly bear witness to this unity. I have been for almost twenty years on the committee of the Religious Tract Society, and I know by experience how perfect is the harmony which rules them. I cannot recollect a single dispute, not even a single unkind word, which has during those twenty years disturbed that brotherly concord. All the members of the committee are animated by the same desire to contend earnestly for the faith once delivered to the saints, with one mind, not terrified by their enemies of the antichristian press, but fighting always with the sword of the Spirit which is the word of God, and always endeavouring to supplant what is evil by offering what is good.

The name of Jesus—this is the great centre of unity for the nations of the world. In Jesus only have they the true knowledge of their common Father. To exalt the name of Jesus, to make known in all quarters its power, to lead trembling sinners to the foot of the cross, to strengthen in men's hearts the holy emotions of faith, hope, and charity—this is the work of the Christian press. It promotes the true unity of the spirit, and teaches all things that are true, all things that are honest, all things that are just, lovely, and of good report.

Let us pray, my friends, for the Christian press, that God by His Holy Spirit may bless abundantly its words of truth, so that the true unity of the faith may increase more and more, until at last it shall be manifested gloriously in the kingdom of our Saviour.

Pastor QUISTORFF, from Pomerania, heartily supported the appeal for united exertions against the bad Press. Religion, morality, and public order are all attacked by bad newspapers. Not only in France, but in Germany and Russia, unbelief and superstition rule the people. The Leipzig "*Gartenlaube*," which teaches bare infidelity and materialism, and openly attacks churches and ministers of religion, has a circulation of 400,000. Much harm is done by the "*Kladderadatsch*," the most popular comic paper in

Germany, especially by its immoral advertisements. We must actively oppose these things. In Stettin, a newspaper edited by a Jew not only daily inserted advertisements of this kind, but on Sundays advocated infidelity. The inhabitants of Stettin banded themselves together neither to read nor endure this paper, and thus deprived it of some hundreds of subscribers. We must also spread good papers. It concerns all, even women and girls, to defend the sanctification of the Lord's day, the holiness of marriage, and the other "outposts" of the Gospel.

Pastor MARTIN VON NATHUSIUS, of Quedlinburg, pointed out a branch of the Christian press which ought to be cultivated for the sake of the "*poor men of education*," led astray by false science in the monthly magazines, so abundant in Germany (such as Westermann's), and which are read even by those who call themselves Christians, and who seem to think that science must necessarily be opposed to Christianity. A good monthly magazine has long been a felt want for Germany, and I now bring out one called "*Conservative Monthly Magazine for Christians*." This is ground on which all Christians can work in common, and advocate their views on Church and State, School and Art, Science and Literature. "All is yours;" but let us remember, "*Ye are Christ's*."

Mr. TURNER, Secretary of the Pure Literature Society of London, said—We have among us a kind of literature devoted to immoral narrations, which works incalculable evil among the young. Every year the prison-chaplains report the deplorable effects of these papers and of the literature of crime—"Police News," &c. The object of the Pure Literature Society is neither political nor directly religious; it is to furnish attractive and interesting narratives, and even novels, which are hawked about from house to house to supersede bad ones.

The Rev. T. T. Waterman, B.A., Secretary, Christian Evidence Society, London.

The influence of the press upon the nation has greatly increased during the last half century. The present generation has witnessed the entire growth of popular literature; and very enormous that growth has become. It is only fifty years since the publication of the first cheap weekly sheets for the less wealthy and more numerous portion of the community. And now! "Of making many books there is no end." Annual, quarterly, monthly, weekly, daily issues of magazines, newspapers, and other periodical literature (to say nothing of four or five editions of some daily papers), besides tracts and leaflets innumerable, are continually being scattered over

the land. The influence of the press upon the nation is consequently stupendous.

The employment of the press by the Christian Church thus becomes of paramount importance. Evangelical Christians must regard it as an instrument of usefulness of a very high order, if their cause is to be strong and prosperous. The weekly and daily distribution of a vast mass of literature, instructive, moral, and religious, cannot fail to produce most beneficial results among the middle and lower ranks of the community; and the distribution should be *fresh* and *frequent*. For the literature which awakens most interest is the contemporary, the newest, the current literature. Only a few studious persons will read what is not the most recent.

Some of the literature is *antichristian*. Such literature is the result (1) of a *spirit of inquiry*, with an attempt at fairness and freedom from bias and prejudice; and so far it is not intentionally, though it is really, opposed to Christianity. It is the result also (2) of a *spirit of hostility*, of hatred of religion and morality and of what has been taught and done in the name of religion.

The *influence of antichristian literature* is, of course, injurious. It suggests doubts to those who have not previously experienced them, shakes the faith of the feeble, and loosens the bonds of morality and religion. It strengthens hostility that has previously existed, and it puts reasons and arguments before those who want them, in order to justify to themselves their own immorality and irreligion.

But the influence is *not wholly* injurious. It has been beneficial in several ways. It has led to the examination of the grounds of belief. Questioning has removed superstition and error, and brought out clearly the historical accuracy of the alleged facts of Christianity. Argument has shown the reasonableness, and moral propriety, and excellence of Christian doctrines, and produced a more intelligent acceptance of revealed truth.

Inquiry has removed accretions and brought to view the substantial foundations of truth, so that their security and trustworthiness have been assured. Thus the faith of believers has been confirmed.

It has induced a more careful study of the Holy Scriptures in the original languages, and a more complete elucidation of them by the discoveries which science has made. Hence the publication of a large number of scholarly but popular commentaries, embodying the most recent results of scientific and critical investigation.

It has occasioned the production of a special *defensive* literature. Objections to Christianity have been shown to be invalid. Funda-

mental truths have been proved to be unshaken. The assaults of historical criticism have been repulsed by the clear evidence which confirms the accuracy of the New Testament writers. The attacks on the character and teaching of Christ have been parried till even the antichristian assailant has been compelled to recognise the dignity of Christ, the purity of His morality, the sublimity of His teaching, and the world-wide beneficence of His mission.

But with what is defensive there is also what is *aggressive*. Assault has been borne back upon opponents. Objections against atheism, agnosticism, pantheism, and antichristianism have been maintained.

Thus the influence of the antichristian press has been withstood by the influence of the Christian press. Still it must not be supposed that the conflict is over. The seekers after truth are not all satisfied, nor are haters of religion daunted. The use of the press by the Christian Church must therefore be greatly increased. For the rising generation of readers is more numerous, better educated, and more intelligent than the present one.

Defensive literature has been produced by the *Religious Tract Society*, by the *Society for promoting Christian Knowledge*—which has a special committee for the publication of works on Christian evidence—by the *Victoria Institute*—which circulates among its members papers which have been read at its meetings, on questions of philosophy and science, especially those that bear upon the great truths revealed in Holy Scripture—and by the *Christian Evidence Society*, which is an offspring of the Evangelical Alliance.

A few years ago, in successive years, the Christian Evidence Society arranged for the delivery of lectures on modern scepticism and cognate subjects by men of ripe scholarship in their several departments. Some were delivered to the more intelligent and cultivated classes; some to the less intelligent and less cultivated. These lectures were published, and had a very large circulation as separate lectures and bound together in volumes. It is believed that the influence of these lectures has been most beneficial.

Probably no recent antichristian work has awakened so deep and general an interest as one entitled "*Supernatural Religion*." It may be described in the language employed with regard to Strauss' "*Life of Jesus*," as "a collection of all the difficulties and discrepancies which honest criticism has discovered, and perverted ingenuity has imagined, in the four gospels," and in other New Testament writings.

To that work there have been three principal replies. Canon Lightfoot, now the Bishop of Durham, exposed the inaccuracy of the criticism by which the author of "*Supernatural Religion*" sought to destroy the validity of the New Testament records.

Prebendary Row dealt with the metaphysical objections to Christianity, showed that the supernatural in the New Testament is possible, credible, and historical, and indicated the importance of the testimony borne by St. Paul's Epistles to the chief facts of Christianity, and especially to the resurrection of Jesus Christ. Dr. Sanday, in his work on "the Gospels in the Second Century," examined the critical part of "Supernatural Religion," and refuted the conjecture of a mythical origin.

The writing of these last two books was undertaken at the request of the Christian Evidence Society, with the conviction that they would effectually promote the interests of Christian truth and check the influence of antichristian error.

The Society has further employed the press by promoting the publication of articles in reviews, and by securing the introduction of reports of lectures, speeches, addresses, and sermons in newspapers and other periodicals; and by distributing numerous tracts.

But the Society has not limited its labours to Great Britain. It seized the opportunity afforded by the immense concourse at the *Paris Exhibition* to deliver lectures on Christian evidence in the French language, in the *Salle Evangélique*, erected by the Evangelical Alliance. The lectures are published with the hope of partly meeting the wide-spread inquiry for scriptural truth in France and elsewhere. The press is thus employed on the Christian side to influence the French nation.

The Society is not content with producing and circulating literature; it encourages the *study* of it by individuals and classes. It has instituted an annual voluntary examination in works on Christian evidence, and offers prizes and certificates to the most meritorious students. The examination has this excellence, that it ensures that the books shall be thoroughly *read* by those who otherwise would probably not read them at all.

Almost all these students were young persons, and, in order further to indoctrinate the young with the reasons for believing in Christianity, an attempt is being made to secure the study of simple works on Christian evidence in the high and middle-class schools.

The Society thus employs the press for strengthening the minds of the young against error, for putting arguments before them, with which they may withstand objection and opposition. It has an evangelical mission peculiar to itself in this respect, for there is no other society that thus specifically promotes the study of defensive literature. It also has other departments of Christian work, which do not fall within the scope of the subject before the Conference.

V.
General Conference.

Friday, 5th September, from 9 a.m. to 12.30 p.m., in St. Martin's Church.

PROFESSOR RIGGENBACH presided, and opened the meeting with prayer.

The first subject taken up was that of MISSIONS TO THE JEWS.

Pastor J. de le Roi, Missionary at Breslau, Prussia.

Israel is scattered over every land, and the dispersion is increasing. Wherever trade newly opens up any region, thither the Jews resort. The 6,800,000 Jews are thus distributed:—Five millions, or four-fifths of the nation, are in Europe; 580,000, or one-twelfth, in Africa; about 500,000, or two twenty-fifths, in America; 222,000, or one-thirtieth, in their native Asia; and at most 20,000 in Australia. Driven out of the Latin and various Germanic countries, about 8,900,000, or nearly two-thirds of the whole, have settled among the Slavs. Among the Latin races—France, Italy, Spain, and South America—there are only about 190,000, or one thirty-seventh of their number; among the Roumanians, in the midst of Slavonic surroundings, upwards of 200,000. Among the Teutonic races—in Germany, Switzerland, Austria, the Netherlands, Sweden, Great Britain, America, and Australia—1,150,000, or between one-fifth and one-sixth of the race.

Thus we find not less than 5,400,000, or six-sevenths of the whole, among Christians; only a little more than one-eighth among Mohammadans; while in heathen lands they are steadily disappearing. In countries chiefly Protestant there are about 950,000; among Greek populations, 1,925,000; in Roman Catholic countries, 2,540,000. Their destinies are thus linked chiefly with Christianity.

Christianity also has produced the change in their religious and social views and circumstances which, since the time of Mendelssohn, beginning among German Jews, has gradually extended to the whole race.

Almost up to the time of Mendelssohn the nations set Christian aims before them in regard to national and political life, participation in which was therefore not permitted to Jews. But the keen eyes of this man, whom the Jews call their third Moses, perceived that with the influx of deistic and rationalistic Humanism, another spirit had taken possession of the house; and he knocked eagerly for admission. The antipathy, however, was great, and the knocking therefore became only more persistent, in the name of the new spirit. Appealed to on their own principles, those within opened, however unwillingly, one after another, the door to the vehement complainants; and no State has ventured to withdraw the emancipation once granted.

The whole of Europe (except Russia and the Pyrenæan peninsula), all America, and Australia; in Asia, the English and Turkish dominions; and in Africa, Algiers and the European colonies, all have granted full civil equality to the Jews. Within the last century fully one-half of the Jews have risen from the lowest depression to the highest civil importance; and it seems as if the nineteenth century would not pass before similar advantages are extended to almost the entire race.

But the most powerful influence has everywhere been exerted on the Jews themselves, by their coming forth from the narrowness of the Talmud into the Christian world of culture. Opposition to the new order of things was everywhere transient—a proof that they are no longer satisfied with that Talmudic life which for centuries they so zealously defended. The Talmudic ideal, which represents every other than their own self-concentrated life as unholy and foreign, is sensibly losing its hold on their hearts and minds. Their religious life has also been deeply influenced. Jewish life has lost much in religious worth and meaning. They themselves complain of an ever increasing indifference to religion, especially among the young. There never was a time when the great object of human life—how to please God—was so totally unimportant to the great mass of the Jews as at present.

Talmudic Judaism desired the favour of God, but sought it by Pharasaical tasks. Now, the performance of the prevailing spirit abandons these Talmudic paths, because the question of righteousness before God is of the slightest possible importance. No one can now say what Judaism is. Now that circumcision is not indispensable, and the personality of God is an open question, the only positive point held by all is to maintain their nationality. The otherwise temperate Rabbi of Cassel, Dr. Adler, says, "Even if Israel serve idols, but wish to live in peace, let them alone."

But the old fear of God has not quite passed away, thanks chiefly

to the older generation of Russian Jews. In general these have retained many hereditary virtues, as family love, care for the poor, and generally temperance. But the love of money, the love of pleasure, and immorality stifle all capacity for higher things. Hence the Jews of the lands of culture are quite unable to supply Rabbis and teachers, and are obliged to borrow them from the East. Numbers of children grow up without religious instruction, or merely learn to read the prayer-book mechanically.

A special danger threatens the Jews in countries where civil marriage prevails—France, Italy, England, Germany, and Austria; divorce is increasing, and mixed marriages are becoming numerous. Prussia, in three years, records 752 such marriages, with 1,029 children, many of whom become estranged from their race.

It is, therefore, not surprising that many Jewish minds are earnestly occupied with the question of their relation to modern culture.

This question is becoming urgent in Mohammadan countries, but has not affected the few in Central Asia and China, and the large number in Abyssinia. The last are cut off from the rest of the Jewish community, so that they have not been affected by Talmudism. The Karaites and Chasidim maintain a defensive position with regard to modern culture. The former, few and confined to the south-east of Europe and Asia Minor, endeavour to keep their families within the bounds of their interpretation of the Mosaic law.

Of much more importance are the Chasidim. Numbering hundreds of thousands, they are now an ever-increasing band of Russian, Polish, Hungarian, Galician, Roumanian, and Turkish Jews. The knowledge that Talmudism cannot shield the Jew from foreign influences, and a natural reaction against the dry formality of its services, have led to a mysticism which consists in a strange mixture of Scriptural sentiment with fanaticism and sensual intoxication. Inspired and wonder-working *rebbs*, who are regarded as a kind of incarnation, become the mediators between heaven and earth; and many forsake Talmudism for Chasidimism and for its opposite extreme, Radical Reform. The former, however, finds an enemy in compulsory education and military service, which it cannot long resist.

Talmudic Judaism, on the other hand, must stand on the defensive all along the line. It may act as a bond between members of the race, but belief in it is visibly passing away. Perhaps one-half still adhere to Rabbinism, the majority of whom are in Eastern Europe and Asia. But this is chiefly because they know nothing better.

The weakness of the modern reform is the reason why many Jewish communities retain much of the Talmudic observances, though only in worship and domestic life. Hence also has sprung up in Germany, the classic ground of modern Judaism, a new orthodoxy, which unites modern culture, hiding itself under the mantle of philosophy, with Talmudic forms, and which actively opposes reforming Judaism.

Notwithstanding its hollowness, this gains great influence, and threatens many communities with schism, which it has brought about in Prussia, Hesse, and Hungary.

The leading influence belongs at present to that progressive, cultured Judaism, or reform, which has its rise in Germany. This progressive Judaism, though comprising different tendencies, and in many cases openly unbelieving, has yet acquired an exceptionally high position among the whole Jewish people; for it retains in the synagogue, which it adapts to modern taste, those increasing crowds who will have no other life than one according to modern culture. Without the theologians and Rabbis of reform, as Jacobson, Geiger, Philippon, Grätz, and their associates, the Judaism of our day would have fallen to pieces, and the number who went over to the Christian Church at the beginning of this century would have been followed by a regular flight from the synagogue. Progress, however, has clothed Judaism in a garb in which it again becomes agreeable to those who hunger after culture.

Still more, in view of the position now granted to Judaism, the leaders of progress have succeeded in rousing peculiarly Jewish feeling to a degree that is little suspected. They have so long preached to the mass that their civil emancipation means the victory of Judaism, that this idea almost universally prevails. Here there is no difference of parties; all unite in glorifying Jews and Judaism, and, in consequence, there is a terrible increase in obduracy, and the sense of sin is almost killed. Reformed and new-orthodox alike describe the idea of their Prayer-book, that the dispersion of the Jews is a punishment and judgment of God, as "childish." Their wanderings through the world signify rather "that of the Messiah through humanity," "a progress which they have to make, as redeemers of the world from error and delusion." "Judaism," it is said, "is the lighthouse in the storm, and the Jews are to humanity what the sun is to the world."

Christianity, however, is represented as much more insignificant, and is ranked even below Islam. Kaiserling, one of the modern rabbis, agreeing with Rénan, derives it from the crazy hallucinations of the Magdalene; and one of the new-orthodox party exclaims, "The Cross falls; the crescent wanes; Judaism is the religion of the world!"

Conversion to Christianity is considered generally to proceed from unworthy motives, and is regarded as an indication of intellectual weakness. Very often it brings on the convert bitter hatred and life-long suffering, so that we need not be surprised if, in the Jewish camp, the question arises, "Ought not the Jews to carry on missions?" Rabbi Felsenthal, in Chicago, in particular, has declared that, if Judaism is to be the religion of the world, it cannot avoid proselytising. But he does not think of any positive work, because neither he nor Judaism has any confidence that the world will listen to them. Although in Vienna, in eight years, 767 Christians may have entered or re-entered the synagogue, and although Prussia and other countries may have a certain number of such converts to show, the Jews do not seriously believe that any great number will join the synagogue. It is rather hoped that the rest of the world will grant all the demands of the Jews, that it will judge them by their own standard, and that the Jewish race will assume the highest place among mankind. Were this to happen, prophecy would be fulfilled and the Messiah would have appeared, for the views and hopes of the Jews regarding the Messiah amount to this, that the Jews shall take their place at the head of the world—a personal Messiah being quite a secondary question.

Gentile humanism certainly did not expect that the development of cultured Judaism and the influence of modern education on the Jews would have such results. Its only object in granting equal privileges to the Jews was to rend the Christian system asunder. The Jews, therefore, entered the common life with the unhealthy social character which, in western countries at least, the unfair treatment of centuries had confirmed. The Jews preserve the coyest isolation; they have never become part of their surroundings; and although opportunities of entering every calling are offered, they increasingly avoid productive and salaried work, and the great majority turn to trade and speculation, and in many instances eagerly press into the educated and higher classes. In proportion to their numbers, eight times more Jews than Christians attend the upper schools in Prussia; in Russia, three times as many. One-eighth of University students in Austria are Jews. Six-sevenths of the Polish Jews, however, are engaged in trade, and artisans are regarded as the lowest class among them.

The Jews daily assume more of the character of a social caste, which leaves others to perform the hard and unremunerative work for it. They never engage in manual labour except from necessity.

Especially in the east of Europe, they promote unsound social ideas and undue greed for gain.

In the daily press, literature, legislation, public assemblies, education, their constant endeavour is to substitute humanistic for Christian thought, and to fill the hearts and minds of the people exclusively with questions of money, education, and things relating to this life only.

A very large number of the Nihilists in Russia are Jews.

Thus Jewish influence penetrates to the heart of the intellectual, religious, and civil life of the German and Slavonic nations. There is deep truth in the triumphant exclamation of Rabbi Stern, "One may say of Israel that, in consequence of their dispersion, they have spiritually conquered the nations that brought them into bodily subjection."

The prophet Zechariah, viii. 13, says that the Jews of the dispersion become a curse among the nations; which, in fact, they do become to every nation in which they dwell, in the degree in which it forgets and despises its Christian duty.

In future, the differences between Jew and Gentile will grow sharper and more bitter, and the enmity of race will be stirred up. Indeed, already the wild war-cry is raised, "Away with the children of Shem!" "Free at any price from the Jews," is said in liberal humanistic circles; but this anger is of no use except to Popery, which many in the humanistic camp regard as the only bulwark against the Shemitic people. The Jews, however, only draw together more closely; an object which the Israelitish Alliance takes special pains to promote. At present they are striving unitedly for civil equality, in behalf of all those portions of their race which do not yet possess it, enlisting in their cause the press, parliament, diplomacy, and congress.

To the frightful extortions of their kinsmen to drain the very life-blood of Eastern Roumania, the other Jews make no serious opposition. They excuse and conceal their crimes, speak of their own people as martyrs, and demand equality of rights for them, even though whole populations should thereby be ruined. No wonder they are regarded by the people as a compact body, one hostile camp; and we may even fear a war of extermination between the two races.

The Jewish Mission sees ruin coming upon Jews and Christians. Both are equally near its heart; the Christian people and government and the Church, and, not less, the temporal and eternal salvation of the Jews.

"No salvation out of Christ"—this the Mission will continue to preach, first to Christians, whose fault it is that the Jews have become a curse to them. It will show them how unavailing against the floods of Judaism are all their rage and hate. Above all, it will seek to

arouse a sense of our own ever-present guilt; for, when once the Jews are received into our common life, every effort must be made to have that life pervaded by the Holy Spirit. How often do we look coolly on, while they have cause to add to their own hereditary enmity to Christ, that enmity which is to be found in Christendom itself; and so their end is worse than their beginning.

Again, Christians must be reminded, both by exhortation and example, to bring Christ before the Jews.

The Jewish Mission well knows the painful mystery of the hardening of Israel during the period of the Gentile church. It knows, also, that the time has not come for this nation to enter the congregation of God, and that the zeal and fidelity of its labourers cannot have that final harvest which the Lord Himself is to bring in.

The Jews themselves do not regard the Mission as a friend, and the educated among them are especially offended that a mission to them should be thought of.

The extensive labours of the Jewish Mission are little understood, and its labourers are left solitary and unaided, with no brotherly hand stretched out to help them. The mission is despised because it works on stony ground; for even in the Church, the natural heart cares more for results than for a spirit of obedience in service. This is very serious. Luther warned the Church of its duty to the Lord and His people; and, to humble our pride, reminded us that no prophet or apostle has arisen among us, but only from the Jews, to whom we owe our salvation. It was to an awakening of the Church he looked for a revival of the missionary feeling towards Israel. Wherever faith is lively in the Evangelical Church, the Jews are borne upon the hearts of Christians; but only in a few cases, as in England, Scotland, Ireland, and Russia, has this Church, or rather some sections of it, recognised this mission as a duty, and engaged actively in it. For the most part the work is carried on by associations, following the example first set by Professor Callenberg, at Halle, about a century ago; but the position of the Evangelical Church makes it exceedingly desirable that this work should be taken up by free associations enjoying the support of the Church, and recognised as its servants, to which, provided they do not become sectarian, much scope should be afforded.

The first society founded during this century was the London Society. Now, there are Missionary Societies in all the principal sections of the Evangelical Church: 7 in Great Britain; 4 in Germany; 1 in Switzerland; 1 or 2 in the Netherlands; 2 in Scandinavia; 2 in Prussia, and about 5 in America. These expend annually about 1,400,000 marks, and their 220 labourers are distributed over all parts of the world, except Australia.

Much more circumscribed, almost confined to the work carried on by P. Ratisbonne in Jerusalem, is the Roman Catholic mission to the Jews. The Greek Church has very little to show of direct mission work. Still, comparing Jewish and heathen missions, we find the former more eagerly pursued than the latter.

There must be brought before the Jews the living testimony of the truth, especially the word of God in the Old and New Testaments. Last year the London Society alone distributed about 19,000 copies of the Holy Scriptures, and upwards of 480,000 books, tracts, and missionary publications, among Jews and Christians, in the interests of the mission. A large part of the present missionary literature is valuable only among Talmudist Jews; and it is exceedingly desirable that Jews who share in the education of those around them be supplied with the best religious literature of Christians. They are often less prejudiced against such testimony than against works of a distinctly missionary character.

Again, whoever would become an evangelist to the Jews, whether learned or simple, must strive to awaken their consciences to a sense of sin and their need of a Saviour different altogether from the temporal Messiah, who is all that even the most orthodox look for. He will not occupy them much with discussion; for the old Adam in the Jew loves the excitement of intellectual gymnastics uncommonly well, and easily turns aside the point of the arrow aimed at him.

A danger of another kind is, that the friends of the Jews easily fall into a certain effeminate way of dealing with them. They praise their acquirements, their virtues and their civil struggles, or they represent the judgments which they have brought on themselves as a martyrdom, and talk to them of their glorious national future, while yet they refuse to repent. Thus they strengthen their self-righteousness and pride, without gaining their esteem; for with scorn they describe such speeches as "the sweet tone of the missionaries." A holy earnestness, which gives honour only to One, must pervade all our testimony.

The salvation of Israel must be made a subject of earnest prayer by the Church and by individuals. It would be a blessed result of this hour if the members of so many different sections of the Church went forth with the resolution that Israel shall no more be forgotten either in private or public prayer. The Berlin mission to the Jews has succeeded in getting them prayed for every Sunday in the Prussian National Church; but it concerns the honour of all Churches not to rest until this prayer ascends everywhere.

Urged by the Berlin mission, the Prussian Church has ruled that on the Sunday of the destruction of Jerusalem, the tenth after Trinity, the collection should be offered for the Jewish mission; and

many British and American churches appoint a similar collection. But the whole of Evangelical Christendom might well be called upon every Sunday to work in common for Israel. The Jews can no longer breathe the atmosphere of the Talmud.

No period since the days of the Apostles has witnessed so many conversions of Jews as our own century. Many of these, no doubt, are not heart-conversions; still, by baptism, the Jew comes within the influence of the Christian Church, and many, not really converted at the time, are so afterwards, or at least their families frequently become true Christians.

The journal, "Dibre Emeth," or, "Words of Truth," shows from official tables that from 1815 to 1877, 40,000 Jews were baptized in the Russian Church; in the Evangelical Church of Prussia, according to very incomplete lists, about 5,200 since 1816; that annually, throughout the world, upwards of 1,000 Jews go over to Christianity, of whom about 480 join the Greek Church, 270 the Romish, and 250 the Evangelical; and that, during this century, at least 100,000 have been baptized;—of these, 8,900 through the labours of the London Missionary Society, and upwards of 500 through the Berlin Society. Half of the Jewish proselytes annually received into the Evangelical Church are the fruit of Jewish missions.

There is very little party spirit in the Jewish missions. Conversion often arouses a common feeling of gladness throughout the whole body of Christians. Earnest work in this field has ever been its own reward. If unbelieving Jews have been a curse to Christendom, believing Jews have been a blessing to it. Tremellius, Neander, Stahl, Kalkar, Capadose, Da Costa, a Mother Jolberg, have exercised the deepest influence on the spiritual life of a wide circle. As statesmen, lawyers, scholars, clergymen (this century has produced three Protestant bishops, and England about a hundred Protestant Jewish clergymen), as missionaries both to Jews and heathens, many proselytes display the highest amount of Christian activity. The field has, indeed, richly rewarded the labour bestowed upon it.

Again, the Mission has difficulty in training and watching over its proselytes. We have, in many cases, to introduce them into a new civil and social, as well as a new religious, life. This cannot be done in a day. In this matter, also, the Mission has accomplished much. Proselyte establishments, as those of Basle, London, Bavaria, Wurtemberg, and Jerusalem, testify both to the unwearied patience with which Christian love can bear and train, and also to the fruit which such labour always yields.

For 150 years has this work gone on gradually extending itself, until now the Gospel is made known among the Jews to an extent

once little anticipated. Meanwhile, we rejoice in the certainty of a blessed future, and in the signs all around us of the nearness of the Lord whom we preach.

MISSIONS TO THE HEATHEN.*

Dr. Th. Christlieb, Professor of Theology, Bonn.

Since the commencement of the nineteenth century Protestant Missions have been spreading among people of every race and in every possible state of civilisation; while it is becoming more difficult to estimate their influence on the heathen, and their reflex action on the Church at home. Perhaps no one is equally familiar with all the operations of the numerous Societies of the Old and New Worlds, and, it may now be added, of Australia, Africa, and the South Seas.

Our theme, *The present state of Protestant Missions to the Heathen*, naturally embraces (1) the missionary efforts at home, that lever force which the mother Church brings into play to accomplish this gigantic work; and (2) missionary work abroad. I shall, therefore, after rapidly contrasting the past and the present of missions, exhibit in their most prominent features *the missionary agencies of the mother Churches*. Then, conducting the reader into the *heathen world*, I shall show him what has been accomplished there. I shall lay stress on those practical points on which prosperity seems chiefly to depend.

I. PAST AND PRESENT.

Missionary enterprise in the eighteenth century, in spite of its many heroic and never-to-be forgotten pioneers, consisted in one or two somewhat artificial, and, consequently, not very firmly-rooted Dutch missions in Ceylon and the Moluccas; those of individual Americans and the Moravians, dragging out a laborious existence amid the confusion of continual warfare, among the Indians of North America; those of the Halle-Danish Society in a few districts of India, full of promise but, under the deadening influence of rationalism, gradually becoming weaker; the labours of the Norwegio-Swedish Society, with varying success in Lapland; the flourishing stations of the Moravians and Wesleyans in the West Indies and

* A full edition of this Paper has been published by Messrs. Nisbet and Co., London, with the title, "Protestant Foreign Missions. Their Present State. Universal Survey." It appears also in French and Dutch.

Surinam; one or two feeble Gospel lights in Greenland and Labrador, brought thither by Norwegians, Danes, and especially by Moravians; and the Moravian Missions at the Cape,—small, and soon extinguished.

And now? The islands of the Pacific, thrown open to the Gospel, have been taken up by England and America, especially through the employment of native agents; till whole groups—indeed all Malayan Polynesia—are almost entirely Christianised; whilst in Melanesia and Mikronesia the field of missionary labour is being every year extended. The gates of British India have been opened, first to English, and then to foreign missionaries: and this immense Empire is now studded with stations, more thickly than the empire of Rome was towards the end of the first century.

The Indian Archipelago—Sumatra, Java, Borneo, Celebes, and New Guinea—possess evangelical missions. So do Burmah and part of Siam. China, compelled to fling back its gates, has been traversed by pioneers of the Gospel up to Thibet and Burmah. The half of its provinces, in all the principal points from Hong-Kong and Canton to Peking and Manchuria, are in contact with a chain of stations; while Protestant missionaries have been sent to its teeming population in other lands—in Australia and America. Japan, in her eagerness for reform, granting an entrance to the Gospel, has been speedily seized upon by English and American missionaries; who can now, after comparatively short labour, point to dozens of organised Christian communities. Even the aborigines of Australia have, in one or two places, been brought into contact with the Gospel. In the lands of Islam, from the Balkans to Bagdad, from Egypt to Persia, new centres of evangelisation for Christians and Mohammadans have been established, by means of theological seminaries and Christian medical missions, conducted, for the most part, by Americans. Palestine is studded with Protestant schools, and possesses several Protestant churches. In Africa, on the west, from the Senegal to the Gaboon, and just lately as far as the Congo, the coast is occupied with stations from Britain, Basle, and Bremen. South Africa is being evangelised by a host of German, Dutch, English, Scottish, French, and Scandinavian societies. Protestant missions are pushing forward—although war has given a momentary check to their progress—farther and farther north. Though there are one or two foreposts along the coast, from Zanzibar and the Nile to Abyssinia, it is chiefly on the road which the great Scotchman opened up that there has been a prodigious advance of the Scottish, English, and now, American missions, into the very heart of the dark continent, to the central lakes of East Africa,—till, now, the jealousy of Rome has been excited to follow

the example. The immense Hudson's Bay Territory has been opened up to the Gospel by the rapidly increasing Indian missions. In the United States, hundreds of thousands of freed negroes have formed themselves into Protestant congregations; and there seem to be new hopes for the future of some of the remaining Indian tribes. In Central America and the West Indies, as far as these are under Protestant mother countries, missions have spread from island to island; whilst in Honduras, and in British and Dutch Guiana, they are gaining an ever firmer hold. Lastly, in the southern extremities of America, the Falkland Islands, Tierra del Fuego, and Patagonia, the Gospel is dawning; agents of the South American Missionary Society (London), have penetrated to the banks of the Amazon and to the Indians of Brazil. Thus Protestant missions are literally *acumenical*; and the evangelistic efforts of our age are but the beginning of a world-wide mission.

If we confine ourselves to a retrospect of twenty or thirty years, and look at the new countries annexed in Turkey, East India, Japan, the South Seas, in Africa, and America, we shall find that the amount of missionary labour has not been doubled merely, but at least tripled. Large new spheres of enterprise, too, have been opened up in territories formerly occupied. I would mention only the work among the female population of India. "If any one had told me twenty-five years ago," writes that veteran of Indian missions, Mr. Leupolt, "that not only should we have free access to the natives in their houses, but that zenanas would be open in Benares, Lucknow, Agra, Delhi, Amritsir, and Lahore, and that European ladies, with native assistants, would be admitted to teach the word of God in them, I should have replied, 'All things are possible to God, but I do not expect such a glorious event in my day!'" From Calcutta to Peshawur, and down as far as Palamcotta, there are 1,200 zenanas, to which the agents of the Indian Female Normal School and Instruction Society alone—not to speak of others—have access.

Now, all Scotland is proud of missionaries like Dr. Duff. Now she has raised her great, peaceful conqueror of Africa on a pedestal in her capital—Bible and axe in hand—a proof of the newly-established principle that culture can make no progress apart from Missions and the Gospel. Now, followed by England, she sends whole missionary colonies into the heart of Africa, to perpetuate the services of Livingstone. England, too, has now proved that the mocking smile over "Exeter Hall" was, as Livingstone said, a *risus sardonicus*; * while the political press, for pru-

* Livingstone, "Missionary Sacrifices." See the "Catholic Presbyterian," January, 1879, p. 82.

dential reasons, speaks of the labours of the great missionary societies with respect. Now, America is before all other lands, England alone excepted, in her interest in missions and in liberality towards them; and some of her great missionary societies have no difficulty in supplying their need for workers from the theological students of the universities. There are now in all Protestant lands missionary societies firmly rooted in the life of the Church at home; and here and there lectures on the history of missions are introduced into German universities; and by many "liberal" theologians even, Christianity is recognised as essentially a missionary religion, and missions acknowledged to be "a highly characteristic and significant phenomenon of the Christianity of the present day."

The immense progress of the missionary idea within the limits of Protestantism is best seen from figures. At the close of the last century there were only seven *Protestant missionary societies*. Of these only three (the Propagation Society, which, however, worked chiefly among English colonists, the Halle-Danish, and the Moravians) had been at work for the greater part of the century; whilst four (the Baptist, the London, and Church Missionary Societies, and the Dutch Society at Rotterdam) had just begun. To-day the 7 have, in Europe and America alone, become 70, distributed thus—in Great Britain, 27; in America, 18; in Germany (including Basle, and the most recent addition in Schleswig-Holstein), 9; in Holland (exclusive of independent auxiliaries), 9; in Scandinavia, Denmark, and Finland together, 5; in France, 1; and in Canton de Vaud, 1. Besides, to these 70 must be added several independent and auxiliary societies in the colonies, some of them composed of Christians won over from heathenism, and supporting agents of their own.

In 1800 the whole number of male missionaries was about 170; of whom about 100 were connected with the Moravians. To-day there are about 2,400 ordained Europeans and Americans; hundreds of ordained native preachers (more than 1,600 in India, and about as many in the South Seas), upwards of 23,000 native assistants and teachers, exclusive of the countless female missionary agents, private missionaries, lay-helpers, Bible colporteurs in heathen lands, and the thousands of voluntary Sunday-school teachers.

Eighty years ago there were, perhaps, 50,000 heathen converts under the care of the Protestants; not counting of course the "Government Christians" in Ceylon, who quickly fell away. To-day the *total number of converts from heathenism* in our Protestant mission stations is certainly not less than 1,650,000; and the year

1878 shows an increase of about 60,000 souls, a number greater than the gross total at the beginning of the century. Of this total there are about

310,000 in the West Indies;
 400,000 to 500,000 in India and Further India;
 40,000 to 50,000 in West Africa;
 180,000 in South Africa;
 over 240,000 in Madagascar;
 90,000 in the Indian Archipelago;
 45,000 to 50,000 in China; and
 over 300,000 in the South Sea Islands.

The largest of the older societies, that of the *Moravians*, had, in 1801, 26 stations, 161 brothers and sisters, with some 20,000 converts from heathenism; to-day it has, as agents, 827 brothers and sisters, in 95 stations, with 78,170 converts.

I farther point to the following criteria of progress:—Eighty years ago the *total sum* contributed for Protestant missions hardly amounted to £50,000; now it is from £1,200,000 to £1,250,000 (about five times as much as that of the whole Romish Propaganda), * of which England contributes £700,000; America, £300,000; Germany and Switzerland, from £100,000 to £150,000.

Eighty years ago the number of Protestant *missionary schools* cannot have exceeded 70; to-day, according to reliable statistics, it amounts to 12,000, with far beyond 400,000 scholars, among whom are hundreds of native candidates for the ministry. In 1843 all the English and American missionaries in China assembled in Hong-Kong, which had just been surrendered to England. There were twelve—with hardly six converts on the island. To-day there labour in China, at length thrown open, about 240 male missionaries from Europe and America, with 90 principal stations and over 500 out-stations, while the number of their Chinese communicants has been increased two thousand-fold. A similarly rapid progress is seen in Southern India, Burmah, the South Seas, and among the Christians in Turkey. In the year 1860 there were in heathen lands hardly 20 medical missionaries, now these number above 90. The same advance is marked in the above-mentioned female missionary societies, for the evangelisation of the women of India and Turkey.

Still, we dare not conceal from ourselves the fact, that, in the most of our mission fields *no more than very hopeful commencements have yet been made*. What is the million and a half of our converts

* According to the "Jahrbücher zur Verbreitung des Glaubens," their income in 1878, from all parts of the Catholic world, was only about £244,000.

compared with the thousand millions of heathens and Moham-madans? What are our forty-five or fifty thousand Christianised Chinese against the hundreds of millions of Pagans in the Middle Kingdom? The gigantic interiors of Asia, Africa, and South America have been hardly touched. In our most flourishing mission fields there are but few self-sustaining churches. As yet the training of converts to become trustworthy, independent preachers has only hopefully commenced.

Missionary labour is becoming, in some districts, *more difficult than formerly*. To undermine a huge stronghold of darkness, like Hinduism, was, and is in itself, a sufficiently heavy undertaking. What must it be, then, when, as now, the Hindus confront the missionary with quotations from Hegel, Strauss, and Rénan? when, in addition to the ancient superstitions, modern infidelity has to be combated? when the youth of heathendom, thirsting for knowledge, are instructed—as in Japan—by materialistic professors; and when students in India abandon superstition, only to adopt complete indifference or Nihilism?

So far from Islam being overthrown, it prosecutes missions with remarkable success in Africa and among the Malays. In many lands missionaries have the impression that they would have gained success more easily had they come centuries earlier. Again, in Madagascar and Central Africa, in the South Seas and in British North America—wherever Rome can—she seeks to paralyse the advance of the Gospel.

But the darkest clouds in the mission sky are to be found in *the atmosphere of the Churches at home*. Where is there that deep enthusiasm, such as existed at the founding of most of our missionary societies?—as when, in September, 1795, aged and venerable Churchmen and Dissenters embraced with tears in Lady Huntingdon's Chapel, and formed the London Missionary Society? or when, again, at the ordination of the first four Barmen missionaries, the offering plates were filled, not with money only, but with gold chains, watches, rings, and ornaments of all kinds? Who does not feel the deep, stinging truth in the complaint lately made:—"The chief danger for missions lies in this, that missionary enterprise will glide into *routine*, and participation in missionary work degenerate into a matter of *habit*, not to say of ecclesiastical *business*. The chief hindrance among us to an earnest prosecution of missions lies not in the spiteful attacks of a hostile world; it lies in those circles which appear friendly to missions. *

* Warneck, "Die Belebung des Missionssinnes in der Heimath," 1878, p. 26, sqq.; cf. also Alden (American Board), "Shall we have a Missionary Revival?"

Till recently, as the increase in revenue showed, the interest at home kept pace with the growing extent of missionary enterprise. Latterly *deficits*—in Germany more especially—*have become chronic*. Is this a consequence only of commercial and agricultural depression, and temporary? Many seem actually to think that any further demand for missions would be a very questionable policy.

I am convinced that, on comparison of past and present, the balance is not altogether in favour of the present, and that we owe thanks to God that He has, in spite of the lukewarmness of our Christianity, permitted such rapid advances to be made in His own work.

The second topic of consideration is—

II. MISSION AGENCIES OF THE CHURCHES AT HOME.

The foreign operations of the Protestant Church—in contrast to those of Rome, which are uniformly conducted and strongly centralised—present themselves to us broken up into many *divisions* of missionary labour. This may not be wholly a drawback and a danger, but, on the contrary, *an advantage*. It seems to me the late General Conferences in India and China are the best proof that missionary labourers have, as but few others, formed themselves into an alliance for practical co-operation.

If we compare the different countries in the matter of missionary effort, we find that England stands *first*. Her contributions are often over £700,000 per annum. She has about 1,800 ordained European missionaries, and more than half the total number of converts.

As a member of a National Church, I am bound to mention that *the great National Churches are considerably outstripped in liberality by the smaller Free Churches*. Noticeably is this the case in Scotland. The Scottish Established Church, though still the largest in point of ministers and congregations, * is conspicuously surpassed by the two other leading Churches, notwithstanding that the latter supply their home needs from their own resources. The contributions of the Established Church (with 500,000 members) amounted recently to somewhat more than £25,000 for foreign missions, whilst those of the United Presbyterian Church, with rather over 170,000 members, amounted to nearly £40,000. Thus, the State Church raises about one shilling per member for missions, and the United Presbyterian from four to five shillings. † Nor is the average in the, doubtless, wealthier Free Church much less, the members

* Of 3,000 Scotch ministers, 1,380 belonged to the Established Church, 1,060 to the Free Church, 560 to the United Presbyterian Church. See the "Catholic Presbyterian," August, 1879, p. 148.

† "The Missionary Record of the United Presbyterian Church," April, 1879.

being 220,000, and the annual sum she raises for foreign missions £45,000. This disproportion is every day more keenly felt in the National Church. The State Church of England, too,—the richest ecclesiastical body in the world—although with her Propagation and Church Missionary Societies she represents, in contributions and workers, nearly half of English enterprise, can yet barely stand comparison with the Nonconformists.*

The Moravian Brethren have in Europe and America only about 20,000 grown-up members. This body has always been unrivalled as a missionary Church. She raises for missionary purposes about four shillings and sixpence per adult,† whilst the large national Churches of Germany contribute in some places (old and young included) at the rate of something considerably less than a farthing. Whence the difference? Not merely that the Free Church congregations carry on missionary operations as *Churches*, and that an annual contribution is expected as a necessary part of ecclesiastical life, but because the National Church is in general the Church partly of the rich, who, with a few noble exceptions, have seldom a warm heart for the cause of missions,—partly of the lukewarm, the indifferent, the worldly, who (as recently a professor of the Established Church in Edinburgh complained), if there were not a State Church, would belong to no Church at all; whereas the very fact of belonging to a Free Church demands in the individual a deeper interest in matters pertaining to religion and the Church.

Of the lively and general interest taken in missions by the Evangelical denominations throughout the United States, we have a standing proof in their foreign missionary societies, with their \$1,750,000 of income, and their 500 or 600 ordained missionaries, most of whom have been drawn from the universities.

In no land in the world do missions, with the other institutions which serve to promote the cause of education, receive so many donations and legacies from rich private individuals as in America. The Congregationalists ‡ contributed last year for foreign missions §

* According to Canon Scott Robertson, the sum raised by the Church of England for missions in 1878 amounts to \$2,880,865, by English Nonconformist Missionary Societies to \$1,621,155, and by the Scotch and Irish Presbyterian Societies, to \$695,055. See "Missionary Herald," Boston, February, 1879, p. 69.

† Twenty thousand four hundred and twenty-nine adults in the provinces of that Church (in Germany, England, and America) raised recently the sum of about £4,500 for missions.

‡ See paper read at the Basle Alliance by Dr. Schaff, "Christianity in the United States," pp. 14 and 30, *sqq.*

§ According to Annual Report for 1879, see "Missionary Herald," November, 1879, p. 414; the great legacy of Osa Ostia, of about \$1,000,000 (p. 415), is not included.

at the rate of five shillings and sixpence per head ; and the two Presbyterian Churches, North and South, three shillings and sixpence per head.

In Europe, Holland, with her fifty missionaries and about 820,000 florins of annual income, may be compared favourably with any country on the continent. Whether, however, the sum is proportionate to the great riches of the land, I leave to the serious consideration of my esteemed Dutch brethren. *The number of Dutch missionary societies* calls for especial remark ; no Protestant land has, in comparison, so many. The one missionary society of Paris evidences in France an interest in missions at least equal to that of Holland (about three half-pence or twopence per head of the Protestant population).

In Germany and Switzerland, we find that here the Churches, in point of contributions, fall considerably behind Holland. The German Lutheran Church, including the Moravian (which did not in any essential doctrinal point differ from her), in the last century surpassed all other Protestant churches in missionary work among the heathen and Jews, and, herself without colonial connections, was the standard-bearer of the Gospel in Eastern and Western India. Now she has for some eighty years back been far outstripped in zeal for Church extension by her sisters the Reformed churches.

It is a remarkable fact that the *eleven Lutheran missionary societies* have only about 200 ordained missionaries, as against fifty-five Reformed Church societies (including the Church of England), with 2,000 ordained missionaries. All the Lutheran societies in the world do not, then, equal the Church Missionary Society in the number of agents (207), and in income not by nearly one-third. I refrain from doing more than simply noticing the causes of this backwardness on the part of the Lutheran Church in missions. It seems to be connected with her contemplative character as a Church, which demands a subjective treatment of both science and theology. She has been too apt to pride herself on the possession of "pure doctrine," and to make it the subject of discussion, while she has neglected the more independent organisation of parishes, &c.

But I always remember what was once said to me with respect to the Germans, in ecclesiastical and missionary enterprises : "A German needs a *threefold conversion*—(1) a conversion of the heart, like everybody else ; (2) a conversion of the head, for his is particularly full of all sorts of doubts ; (3) a conversion of the purse !" Not that, by nature, Germans are less liberal than others, but the members of the State Church have been too little trained to give

for purely Church purposes. The regular systematic collection of money from the poorer classes has not taken root in Germany, with its widespread fear of Methodism and of a Christianity that works by fixed rules. Nor is there the self-discipline of spontaneous and regular laying by a definite proportion of income, at the very time of its reception, for Christian purposes, in which, as I have reason to believe, consists the secret of the greater liberality of the English-speaking people. But where is the land in which missionary effort has still to struggle with so many stubborn prejudices, especially in educated public opinion, with so much slander from a powerful press, with so much ignorance and, consequently, with so much disdain, on the part of influential men of letters as in Germany? I would only lay great stress on the shameful fact, that the "liberal" press, which is still the greatest power in forming public opinion, is, for the most part, in Germany *in the hands of the reformed Jews*, the bitterest of all the opponents of missions.

On the other hand, there are not wanting in Germany *cheering signs* of a growing recognition of the subject of missions. The attitude which the Church assumes towards missions becomes, on the whole, always more friendly. Lectures on missions are here and there, though slowly, being introduced into the universities. Above all, the importance of missions with regard to commerce is being more and more recognised by merchants; and political economists, in their writings, are beginning to speak of the value of them. It has been calculated, *e.g.*, that every missionary in the South Seas causes a return, in commerce, of about £10,000 annually. * Many districts in which missionary interest, even among the clergy, was very feeble, are waking up to greater activity.

And yet, how few, even of theological professors, have the courage to expose themselves to the contempt which, in the cold heights of science, attaches to missions! Little wonder that a candidate for the mission field hardly ever comes from the German universities. And how inactive is a large part of the German clergy! Whence that great difference in missionary zeal of Churches often in the same province? I answer: *chiefly from the difference in the position taken up by the clergy*. If the pastor himself be not interested in following the progress of modern missions, he deprives himself of that strength to faith and refreshment of soul which comes from pausing on his lonely watch, and catching, as he listens, the far-off sound of the building of the city of God.

No one has, we are sure, been reduced to beggary by too large

* According to the Rev. Mr. Whitmee, formerly missionary to Samoa.

donations to missions. Remember *e.g.*, that in the Rhineland, more is spent within a few days, during the Carnival, on foolery, than is given during the whole year for the cause of missions, Protestant or Catholic, and that England lays out £70,000,000 annually for intoxicating drinks,* and not so much as £1,000,000 for foreign missions! What we need is a heartfelt understanding and heart-felt love for the work.

In the weekly pulpit ministrations and in the class for religious instruction missions should find a larger place, in order that the missionary idea may become an integral factor of Christian Church life, rather than, as just now is the case, one which is present only on the isolated occasion of a missionary meeting.

Along with an increased circulation of missionary periodicals (in Germany the subscribers number thousands, in America tens of thousands), it contributes much to the promotion of a missionary spirit, *when some of the richer Churches undertake to support a missionary or even a station*, which occasionally is done.

If now we turn from Churches at home to the *missionary societies*, we find that the time for founding new societies has not ceased. In England there have arisen—in 1865 the China Inland Mission of Mr. Hudson Taylor, which now employs forty-nine male European missionaries; † within the last ten years, the East London Institute for Home and Foreign Missions of Mr. Grattan Guinness—similar to the St. Crischona Institute, ‡—which a short time ago began a Congo mission in South Africa; and one or two new missionary enterprises in Oxford and Cambridge since 1877; in America, the missions of the Evangelical Society; in Switzerland, that of the Free Church of Vaud; in Germany, the Brecklum Mission. However encouraging this may in one sense be, it is to be hoped that the missionary forces will not be further subdivided.

If we look at the great missionary societies we find the greatest diversity in *their inward organisation*. How different is even the *training for missionary service*! The great American societies, with about 600 missionaries, draw all their agents *from the universities* and the theological faculties of their respective denominations. The same is the case in Scotland. In Germany, on the other hand, missionaries are trained in *particular seminaries*—hardly ever does a candidate enter the field from the university; whilst the Anglican Church, in addition to those drawn from her institutions, receives a considerable number from the university.

* According to Dr. Angus ("New York Alliance," p. 585) £75,000,000 annually.

† See China's Millions, August, 1879. Added to this twenty females, forty-eight native pastors and evangelists, thirty-seven teachers, colporteurs, &c.

‡ Seminary for evangelists, &c., near Basle.

Some societies leave the missionary in comparative independence, while those who have trained a missionary will, not unnaturally, claim the right of closely watching his career. The societies which present the most marked contrasts in this respect are, on the one hand, the American Board in Boston and the London Missionary Society, with their large-hearted liberality; and, on the other, the Basle Society, with its exact regulations even to the smallest details, for each station.

As to the difference in the salaries of missionaries, I can hold up German economy as a pattern to many societies. We find that the Germans work more cheaply than the English or Americans, and—because their agents receive less pay—with the same amount of money employ double the number of men. The Roman Catholic missionaries alone, who of course are unmarried, are content with allowances equally small. I would only here warn against the danger of carrying economy so far as to deprive the missionary of what he should not be without, and of thereby ruining his health and destroying all comfort in his work.

Though the German missions present but few outward attractions, it is a fact worthy of attention, that the applications for admission into the seminaries continue sufficiently numerous to allow of a careful selection being made. While England complains of the scarcity of labourers for the missionary field, Germany has often been able to come to the aid of others. In the one country there is a lack of troops for the holy war; in the other a want of money. It is unquestionably the result of experience, that it is better to send out a few thoroughly capable missionaries than many mediocre ones!

Among those who are themselves engaged in the work, there fortunately is a gratifying agreement on all essential points. The great question as to whether the aim and end of a mission should be the conversion of individuals, or the Christianising of all nations, has been decided by all modern societies and by the history of the first Christian centuries. According to the example of the Apostles, it is by the conversion of individuals that the whole character of a people is brought under Christian discipline, purified, and the leavening influence of the Gospel permeates public and social life.

There is, moreover, on all hands, no want of new proposals for the adoption of different methods. For some, those at present in operation are not biblical nor apostolic enough in their simplicity; for others, they are too biblical and too orthodox. The former class of objections emanate chiefly from England and America. Missionaries should, it is said by some, earn their own livelihood, or look for it from those among whom they labour. But if a Paul preached in a civilised empire, of which he was a citizen, where

social habits made it possible for him to gain a livelihood, without thereby having his whole time occupied, he was in a position quite different from that of the missionary. The latter goes to distant peoples perhaps quite savage, perhaps half civilised, with every avenue of speech and custom shut to him, and thus, for a considerable time, is without sufficient means of sustenance, —is it to be wondered at, if, in his care for his daily bread, he forget the souls of others? Many societies which at first sent out missionaries on this principle, have, after bitter experience, abandoned it, or apply it only in very special cases.

Without in any way undervaluing an intellectual Christian training, we maintain that, to give up the historical basis for the biblical doctrine of salvation, is to lessen the ability of the Gospel to produce moral and spiritual results, and to dry up its regenerating power. Belief in the omnipotence of education is but the superstition of the present day. *What pleases the spirit of the age, will not, on that account, overcome the world; only that which heals her deepest wounds, by imparting a new power of life and soul—no device of man, but the gift of God.*

The ground for the assertion that our missionary methods have been failures in China, Japan, and India, is being removed in a manner ever more striking. In 1878 from 50,000 to 60,000 persons in India submitted themselves to Christian instruction. These are mostly of the humbler classes; but the history of all missions shows that the instinct of the people, in accepting the Gospel, has ever anticipated the self-complacency of the wise and learned. The whole Danish-Halle mission in India, in the latter part of the eighteenth century, was crippled by over-estimation of purely humanitarian culture, depreciating the preaching of the Gospel. Whether the Dutch mission, which has gone over to "modern theology," will fare much better, may well be doubted.

"To the poor the Gospel is preached;" "not many wise after the flesh, not many mighty, not many noble are called"—this is the imperial law for the preaching of the Cross.

This does not mean that our method of training stands in no need of improvement. In the evangelical camp the voices are ever increasing in number, which call to us: *We need not only more, but more capable and better educated missionaries*, especially for civilised heathen peoples. A Livingstone, too, even for Africa, asks, with reference to the popular delusion that the Church's agents at home must be better educated than those abroad, whether an army requires to be better led in peace than in war.* We should

* Livingstone's *Missionary Sacrifices*. Graul also says, "The Church must send her ablest, most highly educated, and best men to the heathen, for the work in the foreign field is more difficult than at home."

send our very best men, those who, not only in faith and self-denial, in courage and meekness, but also in linguistic attainments, in capacity for organisation, in many-sided practical resource, far surpass the clergy at home.

Let me, too, in passing, remind the missionary of the *duty* incumbent on him of *continuing his education*, more especially in respect of moral and religious self-training.

But I cannot close this survey without asking, *Why are there no German medical missionaries, and no medical missionary societies*, as among the English and Americans? For twenty or thirty years these have proved of incalculable importance; for by them the confidence of the natives—as in India, China, Formosa, Japan—has been most easily won. As early as the year 1841 there was founded in Edinburgh a Medical Missionary Society for the *training of faithful evangelist physicians*, and now the demand is being made in England for female medical missionaries as imperatively necessary for the Hindu woman. Some months ago, in India itself, an institute for the training of medical missionaries sprang into life at Agra.

Where have *we* the physician who knows anything, however little, of theology? Ah! here lies the cause of this shameful backwardness. Among the young men, there is prevalent to an almost incredible degree the superstition of a naturalistic philosophy, for which Christianity has ceased to hold a position “scientifically tenable.” From licentiates theses are received similar to that lately presented in Bonn, entitled, “Belief in the Miraculous an Epidemic Insanity!” What hope is there *there*?

And now I would remind ladies how great assistance their sisters in England and America render to missionary work, not only by Dorcas meetings, but by the establishment of their own independent *missionary societies for the training of heathen women and girls*. I name here only the Society for Promoting Female Education in the East (1834), with several hundred girls' schools in India, China, and Africa, and a periodical of its own; the Indian Female Normal School and Instruction Society (1852), with thirty-nine European zenana-lady missionaries, eighty-eight native female assistants, ninety-four schools, 1,232 zenanas, to whom they have access for instruction, an excellently conducted quarterly magazine (the “Indian Female Evangelist”), branch societies throughout England, and an income of £18,594; the Ladies' Association (1860) for Syrian women; the Ladies' Society for the Education of Women in India and South Africa, in connection with the Scottish

Free Church; and the Society of the English Presbyterians for China and India; to which must be added similar female associations in America with independent agencies. May we not ask: Might not those societies, in which there are, as far as I know, but one or two German ladies, and side by side with which we can place only perhaps the "Ladies' Society for the Training of Females in the East" (1842)—which has up till now, sent out fourteen female teachers to the East India mission, and has an orphan school too at Secundra—the "Berlin Ladies' Society for China," which has established a foundling house in Hong-Kong,—and the work of education carried on in the different towns of the East by the deaconesses from Kaiserswerth,—might these not be assisted more than they yet have been by competent teachers from Germany?

Notwithstanding this general participation of all the Churches, the further the work advances, the louder comes *the call for more workers*—clergy and laity, medical men, and teachers male and female. So that it may be said in a word: at home there is, on many sides, *a growing interest in missions*, whilst on others there is *a stubborn depreciation of them*. *In the heathen world the doors are wide open, and in many places no lack of agents, but not means enough to send them out in sufficient numbers.*

III.—THE WORK AMONG THE HEATHEN.

The division according to great groups, which seems to recommend itself, is—

(1) Work among *uncivilised* nations, and (2) work among *civilised* nations.

1. Among *uncivilised* peoples.

In Australia missionary work, beginning under difficulties almost inconceivable, among the few remaining aborigines, has been able to brighten somewhat with the light of the Gospel those most degraded of the human race. The complete extinction of these tribes may be delayed by missionary effort. This work affords the most conclusive proof that there are no people too degraded to obey the inviting voice of the Good Shepherd. As proof of what the Gospel can do among the Papuans, we have the *Moravian* stations of Ebenezer and Ramahyuk in Gippsland, with their kindly little villages of 125 native Christian inhabitants, their pretty churches, cleanly houses, and arrowroot produce. The Scotch Presbyterian mission in Point Macleay (South of Adelaide), has been attended with similar success, not to speak of Anglican educational institutes for the children of natives, and other missionary enterprises which have gradually been transformed into colonial missions.

Among the remaining 80,000 Maoris of New Zealand, the Church Missionary Society has 10,815 native Christians under sixteen European missionaries, twenty-seven native pastors, and 220 native teachers. The Wesleyan mission has also several thousand Maoris connected with it.

Celebes has the crown of all Dutch missions, *Minahassa*, which has now become a Christian peninsula, of whose 114,000 inhabitants more than 80,000 have been converted. The recently formed Dutch missions in *Java* and the neighbouring islands, where the lately completed seminary for evangelists in Depok shows that Holland is at last trying to make amends for long neglect. The Rhenish mission has about 8,000 native Christians, with twenty-five German missionaries, among the Battas in Sumatra.

Missions have been the salvation of the *South Sea Islands*, by their suppression of cannibalism, of human sacrifices, of infanticide, by the establishment of laws of right, by humanising warfare, by raising the importance of marriage, &c.

Polynesia is almost entirely Christianised by the labours of the London Missionary Society, the Wesleyans, and the American Board.

In *Mikronesia* the most promising of the newly-made converts are sent forth to sow the seed abroad, and to this essentially American training to independence is to a large extent due the success of the South Sea Mission.

Fiji is one of the brilliant gems of the *Wesleyan* mission. The governor, Sir A. Gordon, reported in May, 1879, that out of a population of about 120,000, who, a short time ago, were the most cruel of cannibals, 102,000 are now regular worshippers in the churches, which number 800. In every family there is morning and evening worship. Over 42,000 children attend in the 1,584 Christian day-schools. Heathenism is rapidly dying out. The Free Church of Scotland, and the Presbyterians of Canada, New Zealand, and Australia have in the *New Hebrides*, in spite of the unhealthiness of the climate, the variety of the dialects, the influence of ungodly traders, and the utter degradation of the inhabitants, 8,000 natives receiving Christian teaching, 800 communicants, and 100 native teachers. Besides these, on the New Hebrides, more especially on the islands of Banks, Santa Cruz, and Solomon, is the English Episcopal Church, whose noble Bishop Patteson suffered a martyr's death in 1871.

To sum up, the number of communicants is—

| | | | | | | |
|----------------------|----|----|----|----|----|--------|
| In Polynesia, over | .. | .. | .. | .. | .. | 86,000 |
| In Mikronesia, about | .. | .. | .. | .. | .. | 1,500 |
| In Melanesia, over | .. | .. | .. | .. | .. | 30,000 |
| | | | | | | <hr/> |
| Total, over | .. | .. | .. | .. | .. | 68,000 |

The number of native Christians belonging to Protestant missions is about 840,000. The great need is, *in addition to the number of workers*, more especially of a body of thoroughly educated native clergy, and to this end, of an English institution for the higher training of Polynesian students.

AMERICA.—We only glance at Columbia, on the coast of the Pacific. Here, in connection with the same society, William Duncan, the schoolmaster, a practical missionary genius, has converted a body of most degraded Indians, part of them cannibals, and in his Metlakatla has created a wonderfully flourishing Christian community. He has astonished the poor blind heathen afar off, and made them long for the blessing of the Gospel; he has given to the world, indeed, a splendid proof of how, by founding Christian colonies, missions may become the means of preserving the national life of Indian tribes, who must otherwise have become extinct. This man, in barely six months, so mastered the language as to be able to preach his first sermon, which he was obliged to repeat nine times the same evening, since the village where he dwells was inhabited by nine different tribes, who did not venture to assemble in a general meeting. He now stands at the head of a community of some 1,000 persons, which has the largest church between there and San Francisco, besides parsonage, schoolhouse, stores, workshops, &c., and has even founded a colony of its own. Lord Dufferin, when Governor General of Canada, in 1876, could only express his astonishment at what he here saw! Complete isolation from heathen surroundings, and from the influence of unscrupulous Europeans, inculcation of habits of steady work and honest dealing, the establishment of a strict civil discipline and order, while preserving essentially Indian institutions (as a "council" with twelve "heads"),—these, with the transforming power of pure evangelical preaching, are the secrets of such results. Here the Church Missionary Society can show four stations, with already 1,150 native Christians.

A few words only on what may be called the "child of sorrow" of Protestant missions—the *remaining Indian tribes of the United States*. These number now only from 250,000 to 260,000 souls (1876, 266,000, Alaska not included). Work among them is still carried on (excluding the Romanists) by the Moravians, the American Board, the Presbyterians of the North and South, the Baptists and Southern Baptists, the Episcopal Methodists, North and South, the American Missionary Association, and more especially, in recent times, by the Protestant Episcopal Church. It is well known how incalculably these tribes have suffered at the hands of the whites;

however, since the inauguration of President Grant's "peace policy," which places all the Indian agencies in the hands of Christian denominations, better days seem dawning. 27,000 Indians are in full Church membership, nearly 200,000 are civilised, and the remainder are still savages, only living by the chase. About 12,222 Indian children attend school.

I pass over the great work of evangelisation and education among the negroes in the United States. We cast but a passing glance at the *West Indies* and *Central America*. The Moravian mission on the *Mosquito* coast, among native Indians and Negroes and mulattos, in spite of the serious opposition of the Jesuits in Nicaragua, continues to progress in usefulness, and has 1,105 converts. The mission of the Propagation Society among the Indians in *British Guiana* has rapidly extended, and now upwards of 8,000—i.e., the half of the Indian population—have been gathered into Christian Churches. The Moravian mission in Surinam (Dutch Guiana) is extending on all sides, though slowly.

In the West Indies, its oldest field of labour, the Moravian mission numbers over 86,000 Christians. The Moravians now endeavour to make this important mission field independent, as regards native preachers and support of ordinances, and they hope, in about ten years, to attain this end. Everywhere there is a steady numerical increase, and a goodly number of churches are self-sustaining, especially among the Baptists. Others are gradually approaching this desired end. Not seldom the academies contain negroes in the highest classes, as well as whites. The lately disestablished Episcopal Church is in a fair way to becoming self-supporting.

Jamaica is, to all intents and purposes, a Protestant land, strewn with Christian churches and missionary stations, although the greater part of her population is connected with no Church at all.

The London South American Missionary Society carries on operations not only in the Falkland Islands, but in Tierra del Fuego, and has baptized some dozens of converts in Patagonia, and begun to arouse those most degraded of Indians out of their deadness, and is extending its labours to the Amazon River.

AFRICA.—There are *three Protestant centres of missions in Africa*. There are several small missions in West Africa, as the Paris Missionary Society in Senegambia; the Wesleyans on the Gambia (seven stations, with 645 full communicants); that on the Pongas, supported by Christian Negroes of the West Indies, under the Bishop of Sierra Leone; and that of the Scottish United Presbyterians in Old Calabar; that of the English Baptists in Cameroons (four stations, with about 150 converts); those in Corisco and Gaboon,

of the American Board, and now of the American Presbyterian Church. The larger and more fruitful mission field of Sierra Leone is one of the few in West Africa where parochial has long ago taken the place of missionary work. Sierra Leone proper is a Protestant land, divided between the Anglican Church and the Wesleyan mission.

On the Gold and Slave Coasts the English Wesleyans, the Basle and the North German Missionary Societies, labour beside each other. On the Gold Coast, the Wesleyans have now 6,680 members, with 37,000 adherents. The Basle Society has nine principal and thirteen outlying stations, 4,000 members, with forty-one schools, and 1,180 scholars. Smaller by far, but richer in martyrs to the storms of war and the ravages of pestilence, has been the labour of the North German Missionary Society on the Slave Coast, with four stations and several hundred converts.

In Yoruba, beside the South American Baptists, we find the Church Missionary Society (with 5,994 native Christians, and 1,567 scholars), and the Wesleyans with 8,500 adherents. The important missionary work in Abeokuta is again gradually reviving. On the Niger we have the interesting spectacle of negro preachers and teachers under the coloured Bishop Crowther, in connection with the Church Missionary Society, carrying on the work which, within the last few years, was consecrated by the blood of martyrs—an earnest that Africa must be won chiefly by Africans.

Passing over the Congo-Livingstone—where, since February, 1878, the *Livingstone* (Congo) *Inland Mission of the East London Institute for Home and Foreign Missions* has five missionaries—and, over the Portuguese territory of Angola and Benguela, that great cemetery of Roman Catholic missions, we come to the work of the Finnish Lutherans among the Ovahereros, then to the Rhenish mission in Hereroland, with 2,500 converts, which has given the New Testament and the Psalms to a giant race of shepherds. In the contiguous district of Great Namaqualand, the Rhenish mission labours among the Hottentots.

The Cape Colony is a *centre of missionary activity*. Thirteen British and continental societies are at work. Special strength is expended by the London Missionary Society on the Bechuana mission, which is becoming more and more a source of light and blessing. The Moffat institute, in honour of the founder of the mission, was removed here in 1876. There is the Berlin South African mission, whose labours extend over all South Africa, and which, at the Cape, in British Kaffraria, in the Orange Free States, in Natal, and especially in the Transvaal, has its 8,000 baptized converts, and fifty-three ordained missionaries. The Protestant mission of Paris


among the Basutos, recovering from the serious damage it sustained from the Dutch Boers of the Orange States, has fifteen missionaries and 122 native workers, increased to such an extent that it now possesses fourteen chief stations and sixty-eight outlying stations, with nearly 4,000 full members, 1,778 candidates for baptism, and 3,180 scholars. Other societies again, in the Cape, have extended their sphere of labour chiefly to the east and north-east, so as to evangelise the Kaffirs, both British and independent. Thus the Moravians have acted. They have now, in their western province, seven principal stations with 8,886 converts; in their eastern, in again seven stations, 2,000 baptized converts. The centre of gravity for the Wesleyan mission is moving ever more and more to the east into the Kaffir district and up to the Natal territory. Whether the field of missionary labour among the Kaffirs will prove itself still more intractable in consequence of the war, we must wait to see. The "Tribe-system," by which the ground and territory of a settlement do not belong to individuals, but are the property of the whole tribe, has ever shown itself to be a particularly great hindrance to social progress, and conducive to the continuance of barbarian customs and laws. Its abolition, which is at present under the consideration of the Government, would remove a great bulwark of darkness, and pave the way for the reception of the Gospel.

Of how much cultivation all the South African races—Hottentots, Kaffirs, Fingoes, Bechuanas, Basutos, and Zulus—are capable, is shown most clearly by the Lovedale Institution in British Kaffraria, of the Free Church of Scotland, which is full of promise. It is intended for the training of ministers and teachers, as also for instruction in handicrafts, agriculture, &c. Youths from the above-mentioned tribes are taught along with Europeans; three magazines appear, one in the Kaffir language; and every Sunday sixty students proclaim the Gospel in the neighbouring villages. There is now a branch of this institution in Blythswood, on the other side of the Kei. Nothing will, in the future, be more effectual in preventing Kaffir wars than the multiplication of institutions such as this. Connected with the Free Church of Scotland in its seven principal stations in British Kaffraria and three in Natal, there are 2,000 communicants; while the war has, alas! swept away five of the six stations, with a membership of 941, possessed by the United Presbyterian Church. The ten stations of the American Board, with 626 members, in Natal and Zululand, are increasing but slowly, chiefly on account of the war; and the same remark applies to the Norwegian mission, with its eleven stations. The total number of converts to Protestantism among the uncivilised peoples of South

Africa, may be estimated at 85,000 communicants and about 180,000 adherents.

East and East-Central Africa, once long neglected, seems now to have been taken up, comparatively speaking, rapidly, by Protestant missions. Here we find Madagascar, that crown of the London Society. The unexampled progress of the work among the Hovas, since Christianity became the State religion (1868, 20,000 Christians; 1870, 281,000, in connection with the London Missionary Society), has received what at first sight may seem a check. The Church in Madagascar has been subjected to a sifting process, in order that the foundation of Christian faith might be laid more deeply in the great body of nominal Christians; that deeply-rooted immorality and cruelty might be more thoroughly eradicated; and especially that native teachers and pastors might be raised up, who would educate the young Protestant National Church to independence and self-extension. It is, then, not a sign of decrease, but rather of progress, that the number of adherents in connection with the London mission has fallen from upwards of 280,000 to about 288,000; for the number of actual communicants has increased by 6,000 during the past year, and is now 67,729. If we add the following facts:—that now as many as 386 native ordained pastors, 156 evangelists, and 3,468 local preachers are engaged, under the superintendence of the London Missionary Society, in helping to reap this immense harvest; that, besides several higher educational establishments, there are 784 day-schools, with an attendance of 44,794 children, of whom now upwards of 20,000 can read; that the salutary influence exercised by the royal decree for the liberation of the imported slaves has marked a great advance in social progress, preparing the way for the total abolition of all household slavery;—we see that we have consecrated by the blood of many martyrs, a success unequalled for extent in the history of Protestant missions, and great enough to vindicate missionary labour, as power blessed of God. Yes, we may well be constrained to cry, "This is the Lord's doing, and it is marvellous in our eyes!"

This extraordinary "draught of fishes" has, as was to be expected, attracted other crafts. It has been a matter of much sorrow to all the friends of missions, except High Churchmen, that the Propagation Society, in spite of the general opposition encountered in England, insisted in appointing an Anglican bishop for Madagascar; so much so that, in consequence of the action, the Church Missionary Society at once, in the noblest manner, retired from the field. A remarkable instance this of how denominational interests and ecclesiastical forms may be placed above the fraternal duty



of rejoicing with another in his success. In a Church of the people, like that of Madagascar, so essentially Congregationalist in character, nothing but confusion is likely to arise from the introduction of High Churchism, so diametrically opposed to all its ecclesiastical principles and practices. This mission of the Propagation Society, like that of the Roman Catholics, has, however, as yet been attended with but meagre results. Along with these, in Madagascar, is the Missionary Union of the Quakers, which has done good service in bringing about the abolition of slavery and in erecting schools; and the Norwegian Lutheran Society, which last year returned the number of its adherents at 20,000.

The coast of Zanzibar deserves special notice, not only because the little island of a similar name has long been the seat of the English University mission for Central Africa, but especially from the circumstance, that the Church Missionary Society's East African mission, now reinforced, has here founded a second Sierra Leone, for the purpose of affording support to the exertions of the English government to suppress slavery in Frere Town, near Mombas, the fame of which is beginning to be known far and wide. Several hundred freed slaves here receive instruction, and they, with the addition of African Christians from Bombay, form a church. In her two stations this society has already 608 Christians. The mission of the United Methodist Free Church, too, is gradually obtaining a firmer hold here.

Unique in the history of modern missions is the courageous advance of various societies to the great central lakes of Eastern Africa, on the way opened up by Livingstone and Stanley. On the shores of the Nyassa lake we see Scotch missionaries, more particularly those of the Free Church, and colonists (since 1875) in Livingstonia and Blantyre, raising to the great friend of Africa the most beautiful of monuments—a living one—a garden of God in the midst of the wilderness. Divine service has been instituted, schools have been opened, the slave trade suppressed, the confidence of the natives is increasing, and the founding of a church is in contemplation. Even now the first of the lady physicians from Scotland is on her way thither.

Farther to the north the expedition of the London Missionary Society, in August, 1878, reached Lake Tanganyika, in Ujiji, for the purpose of establishing a settlement there; and its unwearied director, Dr. Mullens, set out himself to assist in overcoming the initial difficulties, by opening up a new route from Zanzibar.*

* London Report, 1879, p. 46, *seq.* It is with deep regret that we hear that he here has met with his death—a severe loss for the whole of Protestant missions.

Farther up still, the Church Missionary Society's expedition, undertaken on the report furnished by Mr. Stanley, has not only founded the intermediate station Mpwapwa, with two missionaries, on the way from Zanzibar to Victoria Nyanza lake (1876), but on the Nyanza itself, in Rubaga, the capital of the learning-loving King Mtesa of Uganda, has opened two principal stations and missionary colonies (1877). Unfortunately French Jesuits, recently arrived, are putting difficulties in the way of the English mission, to which a doctor renders signal service. Let us hope that soon the expedition of the American Board in Boston to Central Africa, will strengthen and widen the labours of the British pioneers, begun with such noble harmony of all concerned !

From these endlessly ramified missionary operations among uncivilised peoples, we may draw several lessons of experience.

A missionary's first duty must be gradually to gain the confidence of a people who are entirely strange to him.

It was not in vain that LIVINGSTONE reminded the missionary, that even when he has to do with the most savage races, politeness and good manners are of much worth. His very superior culture, that specificum of modern missions, may often tempt him to treat the natives even with haughtiness and rudeness. In some places the missionaries—some of the Germans also in Africa—have been found wanting in this respect.

As regards instruction, the method employed by the Master proves itself, with ever-increasing clearness, to be the true one, especially among peoples still uncivilised. An extended course of instruction previous to baptism is then, as a rule, to be recommended.

The speediest possible acquirement of the language is accordingly made imperative on their missionaries by all the societies, nearly without exception. It is abundantly evident, also, how important for a people with a language as yet unwritten must be the literary labours of the missionary.

Of course, preaching must everywhere go hand in hand with school instruction. Among a barbarous, uncivilised people, hope is centred in the young. Good schools and educational institutions are indispensable for every mission.

Connected with this stands the general question, as to the civilising training of barbarian peoples in general. We must not be precipitate in insisting upon the mere externals of civilisation. Mr. Murray, the experienced missionary to the South Seas, wisely says, "All external progress, meant to be lasting, must not be forced untimely upon a nation. The people must, in the first place, be spiritually, morally, and religiously so far raised, as really

to feel those wants which create a desire for the comforts and requirements of civilised life. Inward and outward things must go hand in hand."

It follows, then, that everything of the nature of an *industry* introduced into a mission station must be made subservient to great spiritual ends. However healthy and necessary the erection of workshops may be, the direction of these should never be a matter so complicated as to engross the whole time of the *personnel* of the station. And if the staff be composed for the most part of pastors, schoolmasters, and overseers of workshops, the spirit and healthy development of the mission will soon disappear.

But, along with the judicious introduction of outward culture, there is the duty of *never making Christianity the means of denationalising any people.*

It requires really no ordinary men—men pre-eminent in enlightenment, intelligence, and strength of character—to have any formative influence on the minds and hearts of a barbarous people.

Such aims, steadily kept in view, will *bring to the missionary funds at home the necessary relief.*

Thus, it is too much to expect of the Church at home that she should, unaided, or very nearly so, build chapels for Negro congregations and houses for Negro pastors and teachers.

The aim of a Christian church in heathen lands must be to attain *self-support, self-government, self-extension.*

2. Among civilised peoples.

We shall consider, in order, the lands of Islam, India, China, and Japan. Here, where Christianity encounters fully-developed religious systems, which influence all life, political and social, making it a citadel of all non-Christian tenets and manners; where a foreign civilisation, or partial civilisation, with its religious, philosophical, and general literature, sways the lives of peoples, to the exclusion of the substance and power of Christianity, *the difficulties of mission work are unquestionably greatest*; and therefore the success of the Gospel has been comparatively small.

In the Turkish empire the largest part of mission work is carried on by the American Board and the American Presbyterians. After years of difficulties a more hopeful era has been entered upon since 1860. Endeavours have been directed to the revival of the Oriental Church, whose almost petrified condition has lowered Christianity in the estimation of Mohammadans, and because Turkish law has rendered all attempts to exercise a direct influence on the followers of Islam as good as impossible. After the Crimean war the Sultan was compelled to proclaim religious liberty in all his dominions, and

wonder is often expressed at the wants of success attending missions among Mohammadans. Religious freedom, in the sense that every man is at liberty to serve God according to the religion in which he was born, they have granted; and that since the time of their prophet. But liberty, as we understand it—the equal enjoyment of legal rights by both Christians and Mohammadans, and the power of secession from Islam to Christianity—that the Sultan has no power to grant; for it is in direct contradiction to the Koran. Liberty to make proselytes from the Turkish State religion has *never* been, and never was intended to be granted, as the recent diplomatic negotiations have made abundantly evident. Nor is it ever to be expected, as long as the Sultan remains the spiritual head, the Khalif of Islam. And it need excite no surprise if in the Turkish empire, where conversion to Christianity is attended with danger to life, the number of converted Turks is limited to three in Constantinople, three in Cairo, and three in Jerusalem.

The impossibility of introducing reforms into the Oriental Church soon led to the founding of independent Protestant congregations. The number of these is now not inconsiderable; and their moral and religious influence is sensibly extending in all directions.

Thus in Egypt. The principal field of labour is among the Copts, among whom the American United Presbyterian mission has for years been labouring with ever-growing success. From Alexandria, and up the banks of the Nile, they have 6 organised churches, 28 outlying stations, 850 communicants, and about 1,800 adherents. Miss Whately's mission carries on schools for 300 boys and 200 girls in Cairo.

In 1877 the Americans had the joy of making in Cairo three converts from Islam.

In Turkey proper we find no less than 17 Protestant missionary societies at work. By far the most extensive is the American Board, which conducts operations among the Armenians, Greeks, &c., in Asia Minor, Bulgaria, Samakow, &c., to the Tigris in Babylonia. Here has been founded, in the midst of the lifeless ancient churches, a new Protestant Oriental Church, of 92 congregations, with about 6,000 communicants, upwards of 11,000 scholars, 20 colleges, with about 800 scholars and 285 preaching stations. In these are employed 132 Americans—professors, missionaries, female teachers, with more than 500 native preachers and teachers.

In Constantinople, at Robert College—a university with about 230 students of twelve different nationalities — instruction is given in the English language. In the whole western province we find 30 churches, with upwards of 1,500 adult

members; in Central Turkey, 2,600 members; in Harput, with a theological seminary, Erzeroom, Van, &c., 38 churches, with upwards of 1,800 full members. These churches have a half - Congregationalist, half - Presbyterian constitution, based on the Westminster Confession of Faith and divided into Protestant provincial synods. Many of the congregations have long been self-supporting. As a proof of the abilities of the native preachers, one of them has been called "the Spurgeon of the Church." In Syria, there are the British Syrian Schools and Bible Mission, the Scottish Lebanon Schools Committee (which is studding this mountain range ever more thickly with schools), the Church Missionary Society, the Irish Presbyterian, the Quaker Mission, the American United Presbyterians, and particularly the Board of Foreign Missions of the Presbyterian Church of America—all at work. The terrible events of 1860 in the Lebanon brought missionary work here specially into prominence. The labours of the first-mentioned Society were begun by Mrs. Bowen Thompson, who, after nine years' labour, left behind her 28 schools, attended by 1,700 children. In these schools the children of murderers and murdered are to be found, receiving instruction side by side—a state of matters which contributes greatly to the maintenance of a peaceful spirit. "Madam," said an enlightened Mohammadan pasha, at the sight of these children, "such schools as yours, where you admit all sects, will make another massacre impossible." The British-Syrian schools are attended by 8,000 children; while the total of all Protestant schools in Syria proper (between Antioch and Nazareth, without the rest of Palestine) is 10,585 scholars; 4,782 are girls, of whom 1,000 are Mohammadans. About 300 or 400 Turkish women receive Bible instruction every Sunday in the British-Syrian schools. In Beyrout—where the American Presbyterians have in the Syrian Protestant College a high school for the study of medicine as well—there are nearly 9,000 children in the schools. Of the 12 printing-presses in the town, 5 are in the hands of the Protestants; and of the 9 newspapers, 6.

In **PALÆSTINE** the Church Missionary Society now increases its forces with six stations (Jerusalem, with a small Arabian Protestant congregation, along with the English and German ones; Nazareth, with a Protestant church of 420 members, composed chiefly of Greeks); Jaffa, Nablous, now too Gaza, Es Salt on the other side of Jordan, &c., with 1,108 native Christians and 21 schools with 751 scholars. The London Jewish mission, and the mission schools of the late Bishop Gobat, have been handed over almost entirely to the Church Missionary Society. German societies, too,

are at work, *e.g.*, the Jerusalem Association of Berlin; the Crischona mission; the Deaconesses from Kaiserswerth, engaged especially in educational and philanthropic institutions. In the ancient Ramoth Gilead (Es Salt) there has been formed recently a church of Bedouins.

In Persia we see cheering fruit of missionary work in the Nestorian Church, which has been revived by the American Board and (since 1871) by the American Presbyterians. There are now from 12,000 to 15,000 persons under evangelical preaching; while 1,152 of these are full members of the Reformed Nestorian Church. Among the Persians themselves Protestant missions seem to be gaining a firmer hold, and to find access more easily under the more tolerant form of Islamism here prevalent. The American Presbyterians have several stations and small churches. In Ispahan the Church Missionary Society has a missionary, and many Mohammadans are beginning to inquire after the way of salvation.

But the most fruitful has been the Moslem mission in some of the districts of India, as, for instance, in the Panjab. Many of the very best native Christians are converts from Islamism. In Northern India these may number about 800, among whom there are not only several personages of distinction, magistrates, &c., but many well-known and able evangelists and ordained preachers. Elsewhere, as in Calcutta, Madras, and Bombay, the conversion of a Mohammadan is still looked upon as a miracle. Into Afghanistan, that country which in recent times has been brought so prominently into the light of modern history, the Gospel has advanced, and, in Peshawur, the basis of operations, there is a church of some ninety converted Mohammadans in connection with the Church Missionary Society. The Afghans possess a good translation of the New Testament, and a further Christian Pushtu literature is growing up. As far as Cashmere, in the persons of several medical missionaries, some rays of the Gospel have already penetrated.

The translation of the Bible into Arabic (completed in 1865) has been widely circulated by the British and American Bible societies, from Tunis and Morocco, throughout all North Africa, and far up the Nile; and from Constantinople, Asia Minor, and Syria, into the north-west provinces of China (where there are several millions of Mohammadans). Even the Sheiks, on the coast of Arabia and East Africa, accept it with the utmost readiness. In other languages of the Turkish empire, Turkish, Armenian, Bulgarian, Syrian, modern Greek, Kurd, Persian, &c., the Bible has been translated in whole, or in part. Though the Gospel has never as yet been preached in open assemblies to the Turks *en masse*, still the latter come everywhere in small groups to hear it. Hence it

has become a rule, *e.g.*, in the American mission, to hold one service every Sunday in the Turkish language.

And the heaven is working. There is hardly a district, town, or village of any size in Asiatic Turkey, where at least one copy of the Bible is not to be found. And, what is most encouraging, *the superiority of the Protestant religion over that of those Churches which worship pictures, is being ever more universally acknowledged by the Mohammadans.* In presence of Protestantism, the Turkish contempt for Christianity is beginning to give way. By the self-sacrificing labours of love of the American missionaries, male and female, during the Russo-Turkish war in Europe and Asia Minor, the confidence of the natives in many places in the Protestant missions has been won. Expressions in the mouth of the people like this—"Protestants do not tell lies," "Protestants may be trusted," heard, as they may be, among the mountains of the uncivilised Kurds, testify to *the growing moral influence of the Protestant missionary Church.* The moral and social liberation of women, which is making gradual progress by means of Christian teaching in schools and Bible-classes, is a fruit of missions of importance enough to justify all the efforts hitherto expended. Besides, we have in medical missions one of the principal keys to the houses of the Mohammadans, who at least recognise Jesus as the great Helper and Healer. This branch of the work has proved itself of particular value in the lands of Islam.

Protestant missions are in a better position now than ever they were for extending the area of their work, not simply among Oriental Christians, but among Mohammadans. The collapse of the political power of the Ottoman empire, its state of bankruptcy, the decrease of prejudice entertained against Protestantism, and the growing influence of the Gospel heaven, all warrant us in looking upon Moslem missions as no longer a hopeless task—and this in spite of all restrictions and hindrances.

In India a concentration of forces is taking place for a general attack on the great stronghold of darkness—Hinduism. Now that whole races of people and systems of territory have passed out of the hands of a Company inimical to missions, into the power of the British crown, there is scope for greater freedom of action. In India earnest work is being carried on by 28 Protestant missionary societies. There are about 600 ordained European and American missionaries! A goodly number; and yet how small when it is considered that for every million inhabitants there are only two missionaries. The following figures will give a definite idea of what the progress of Indian missions has been within the last twenty or thirty years:—

There were in British India (including Burmah and Ceylon), in

1852: 22,460 communicants, and 128,000 native Christians;
in 1878: nearly 460,000 Christians.

If we take now only India proper, the increase of native Protestant Christians was—

| | | | | | |
|---------|---|---|---|---|--------------|
| 1851-61 | . | . | . | . | 53 per cent. |
| 1861-71 | . | . | . | . | 61 per cent. |

(from 188,781 to 224,258 Christians), and in the last decennium it will be much greater. Examining the share which each of the societies has had in this increase, we find that the five Lutheran societies at work in India—that of Leipzig, the Gossner, the Danish, Hermannsburg, and the American Lutheran—have since 1850 risen from 8,816 to about 42,000 Christians; the Baptist Missionary Societies, two American and one English, from 80,000 to 90,000 (including Burmah); the Basle mission from 1,000 to 6,805; the ten Presbyterian missions of Scotland, England, Ireland, and America, from 800 to 10,000; and similarly two societies of the Wesleyan Methodists from America and England, the former employed in India only for a short time; the London Missionary Society, from 20,000 to upwards of 48,000; the Church Missionary Society and the Propagation Society together, from 61,442 to upwards of 164,000. To these must be added several smaller and many private missions, which in India are specially numerous.

Nowhere has *development taken place so much by bounds* as in many of the Indian missions. In Cuddapah (Telugu territory), the London and the Propagation Society laboured side by side for thirty years without making more than 200 converts. Then, all of a sudden, there came a revival among the non-caste population, and the 200 became nearly 11,000.

What a hard soil has, during twenty-seven years, the South Mahratta country been for the Basle missionaries—so fruitless, that many thought seriously on retirement from this territory. Now, of a sudden, the number of Christians in the Basle stations has risen to upwards of 1,000.

How different has been the history of the Gossner mission among the Kohls! After five years' waiting, its missionaries baptized the first converts in 1850, and now (in the German and English stations), there are about 40,000 baptized converts.

The increase of new converts which has taken place within the last two years has been unparalleled in Indian missions. The previous famine in Southern India—the practical experience multitudes then made of the helplessness of their gods—of the absolute superiority of Christian pity to heathen selfishness, the glaring contrast

between heartless heathen priests and the missionaries who spent themselves in ministering to the hungry, united with the effect produced by much previous missionary labour—these were means in the hand of God of enabling thousands and thousands of heathen to perceive the divineness of Christianity. The Basle and Leipzig Societies reaped a harvest such as they never had done before. The following cases are quite unexampled:—The American Baptists in Nellore, within six weeks, baptized 8,691 heathen. In the Tinnevely district, under the Church Missionary Society, 11,000 heathen applied, in 1878, for instruction, with a view to baptism. In the same district, in connection with the Propagation Society, from July 1877 to the end of June 1878, 23,564 persons betook themselves to Bishop Caldwell and his fellow-labourers. Thus the English Church in Tinnevely and Ramanath received an increase of 35,000 souls in hardly a year and a half; whilst previous to that, the average growth of the two societies had been at the rate of 2,000 to 3,000 per annum. The Propagation Society is now proclaiming the Gospel in some 631 villages in the Tinnevely district. This number is made up, doubtless, of those who are receiving instruction previous to baptism; still, it is not composed of mere food-seeking “rice-Christians,” but of those who have been awakened, and who, by joining the Christian Church, have exposed themselves to persecution. The movement is spreading, not only among the heathen, but among the native Christians, many of whom, are now—in most cases without remuneration—devoting their energies to the instruction of inquirers.

If we add to this progress in the south that made in other parts of India, especially among the Kolhs (about 8,000 converts annually) the Santals, the Karens in Burmah, and Pegu, &c., the total increase in 1878 amounts to from 50,000 to 60,000 souls, whilst at other times it averaged from 9,000 to 10,000.

The largest proportion of native converts is in the south, in the presidency of Madras, amounting to over 200,000 Christians.

Here the Propagation Society has 20,746 catechumens, 32,898 baptized Christians, 800 day-schools, 13,000 to 14,000 children under instruction, with 48 missionaries, 195 catechists, 394 native teachers and Bible readers.

The Church Missionary Society possesses 75,592 native Christians (14,443 communicants), with 22,361 scholars. To these two Societies belong about the half of the Christians in Madras.

The London Missionary Society has many self-supporting congregations in the Telugu, Salem, Travancore, and other districts; the American Board has 8,877 persons in its Madura mission; the American Baptists, 12,000 baptized converts in Nellore;

the Leipzig Society, 10,872 Christians; the Basle Society, 6,805 members, with 2,654 scholars, of whom 19 are in the seminary for ministers; besides the Wesleyans, the (Dutch) Reformed, the Episcopal Methodists of America, the Scotch Established and Free Churches, the Danish and Hermannsburg Societies, &c.

In Ceylon we find a Protestant Church slowly rising from the ruins of the old mission, with its hundreds of thousands of "political Christians," who quickly again returned to Buddhism. To-day the number of Native Christians may be somewhat over 82,000.

Next to Southern India, the most fruitful missionary field is Burmah. Here the American Baptist Missionary Union carries on a most successful work, partly among the less accessible Buddhist Burmese, but especially among the enslaved and still barbarous Karens. The rapid spread of this mission is due mainly to the assistance of energetic labourers drawn from the people themselves. At the jubilee festival of the mission, 1878, a beautiful memorial hall was consecrated, in memory of the indefatigable Ko-Tha-Byu, who, half a century before, had entered the service of the mission as its first convert. The Baptist Burmah missions, including the districts of Rangoon, Moulmein, and Toungoo, possesses 74 missionaries, 98 ordained native pastors, 274 assistant preachers, about 270 schools, 12 higher educational institutions, 20,865 communicants, and about 70,000 native Christians. The Karens support more than one-half of the missionary expenditure in the land. The mission of the Propagation Society has founded many schools on the Irrawadi, and has penetrated beyond Rangoon and the British territory to Mandalay, and into Burmah, now thrown open.

Third, but not far behind in point of numbers of converts, come Bengal and the North-West Provinces, with over 60,000 Christians. Here the largest contingent is furnished by the Gossner mission in Chota Nagpore; among the aboriginal tribes of the Kolhs, with about 80,000 baptized converts, and an annual increase of 8,000 to 4,000 catechumens. The Propagation Society's branch of this mission has nearly 10,000 Christians. Next we have—likewise among aborigines—the very promising Santal mission, begun by two independent missionaries from Norway and Denmark, assisted by 30 native pastors. It has rapidly increased to 5,000 or 6,000 Christians, among whom are 2,264 communicants (in 1877). The Church Missionary Society, too, is engaged in the work.

We do not follow in detail all the numerous English, Scottish, and American missions which are found in Calcutta, where eight societies are at work, and up the valley of the Ganges in every town of any size. All these churches, even in Calcutta, are small,

and grow slowly. Any one coming from Southern India, or descending from the Koll mountains into the plains of the Ganges, cannot fail to be struck with the unproductiveness of the soil here in missionary fruits. Those ancient fortresses of Hinduism and Mohammadanism in Benares, Allahabad, Delhi, &c., stand as defiant as ever. The most extensive mission is that of the Church Missionary Society.

In the Panjab and Sindh, Protestant missions are making more rapid progress, through the agency of the Church Missionary Society, which has planted in Lahore a flourishing theological seminary for converts, and has 1,178 native Christians, and 4,797 scholars in 75 schools. The American Presbyterians have 508 communicants at Ludiana and Farrakhabad, and 7,000 day scholars. The Established Church of Scotland is also at work.

Casting a glance at the West Coast, we perceive that the extensive territory of Rajputana has been taken up by Protestant missions only to a very small extent. Remote from all others, the United Presbyterians of Scotland carry on their labours. The presidency of Bombay and the Central Provinces contain very few Protestant missions, and seem to be the most barren of all the Indian mission fields. The total number of native Christians within them cannot exceed 7,000. Not much larger is the Mahratta mission of the American Board, which has five chief and many outlying stations, 1,014 adult members, 23 congregations, 10 missionaries, and 14 native pastors, and 50 schools with 801 scholars. The stations, four in number, of the Propagation Society seem to embrace not more than 600 or 700 church members, and the four of the Scotch Free Church probably not more than 900, with upwards of 2,200 scholars. The others are considerably less—*e.g.*, the American Episcopal Methodist Church with some 400 or 500 Christians—though the Basle mission in South Mahratta has increased its membership to 1,057. In the Central Provinces, in Nagpore, and among the Gonds, the Scotch Free Church has some small missions still in their infancy, as have also the German Protestant Missionary Society of America and the Swedish Mission (Fosterlands Stiftung). The latter has lately begun work in Narsingpur and Sagar with four missionaries, and maintains two missionaries among the Gonds. Besides these, there only remain to be mentioned the mission of the General Baptists in Orissa (on the east coast), with six stations and about 1,000 communicants, and that outpost of Protestantism at the gates of Thibet, the Moravian mission in the Western Himalaya (two stations and thirty-four native Christians).

A classification of the total number of converts, according to

caste and state of education, will bring to light several characteristic facts. *Five-sixths of the converts in Indian missions belong to the lower grades of society*, and are either of low caste or are without any at all. Converted Brahmans are nowhere absolutely wanting, but their number is as yet small. It is clear that the black aboriginal races, with their demon-worship are much more accessible to the Gospel than the Brahmans proper of the north. In this ancient land of civilisation, it is precisely those races and classes of people which, in religion and social position, *have relatively come least under the influence of heathen culture, that are most accessible to Christianity*; whilst the real strongholds of the *Hindu religion and civilisation*—such as Benares, and one may say all the higher and more enlightened tribes of India—stand like a mighty fortress, which, though besieged, is yet far from having been taken. But the *undermining process* is going on, which, in time, must lead to its downfall; though *when* this will take place we cannot guess. The tree of Hinduism will be brought down by the axe of the Gospel, and this the more thoughtful Hindu now openly admit.

As a system, Hinduism is daily losing its power over the popular mind; but *caste* clamps the old building firmly together. Even free-thinkers have not the courage to break with it. "You know," said an accomplished Hindu to Mr. Leupolt, "that, properly speaking, we have no religious belief; one can believe what he likes so long as he retains caste!" In fact, Hinduism still clings only to caste, because caste supports Hinduism. All the more reason, then, that it be energetically attacked. Among Protestant missionary societies there is no question as to *whether* or not the great social fetter of Hinduism must be removed. But it is still a matter of dispute whether, in the case of converts, its complete extinction may be left to the working of the Gospel; or whether, from the first, a complete renunciation of it should be demanded. In this respect the practice of the Leipzig Society differs from that of the great majority.

I must confess that, to my mind, the first-mentioned practice seems dangerous and incompatible with Christian principle. The rules of caste inflict *irreparable harm on the Hindu population, physically, mentally, and morally*, by insisting on marriage in early youth as a religious duty, on marriage within caste only, sometimes within a particular section of caste, and by surrounding family life with a wall of secrecy. Therefore away with caste, that root of all India's social misery!

This mighty power has begun, however slowly, to yield. Contact with Christian culture and manners,—“the general extension of even a mere superficial knowledge of Christianity, is,” as Sir

Bartle Frere says, "the *death-knell of caste*. Generations may pass before the result is attained, but finally there can be no doubt of it."

The enlightening influence of *schools*, bringing idol worship into general disrepute, helps to undermine the system of caste. And this applies not only to mission, but also to *Government schools*. Though it is to be regretted that these latter exclude the Bible and all religious instruction, it would be going too far to regard them as directly hostile to missions. By rooting out a mass of heathen prejudices, they, too, must prepare the way for Christianity. But it is to be deplored that, by the influence of rationalistic teachers, a spirit decidedly antichristian is now prevalent, and scepticism towards every form of positive religion is directly promoted. No doubt the man of letters will soon give up his faith in the Hindu cosmogony; but inasmuch as Christian conceptions are not put in place of it, he is but too apt to apply his scepticism to the Bible and believe in no record of divine revelation. Professor Williams is right when he says, "The faculty of faith is wholly destroyed at government High schools and Colleges." Applied to the female population this system of education, without Bible and religion, must be especially demoralising.

The shortsightedness of this system, which, by preserving a certain neutrality in matters of religion, seeks to keep things smooth, is calling forth, in ever-increasing numbers, voices of dissent in India and England. For in its education policy the Government is neither *impartial* to Christianity nor to Hinduism, but, at the expense of both, favours scepticism. This see-saw system—as when Christian governors, to show their liberality, lend moral and material support to heathen religious practices—is, in the eyes of the Hindus, a simple *want of decision* in religion, and as such despised; for the Hindu respects no man who acts in opposition to his own religion. Lastly, the Government schools no longer supply the true wants of India. Why so many High schools? Why is so much money (£1,000 or £2,000) spent in making the B.A., when as many as 88 per cent. of the Indian population are educated?

It remains the duty of all Societies at work in India to *maintain*, along with or in opposition to the Government schools, *their own seminaries*, and to extend them according to their ability.

In Southern India Professor Williams bestows especial praise on the schools of the Free Church of Scotland in Madras, of the Church Missionary Society under Bishop Sargent in Tinnevely, and of the Basle Society in Mangalore.

This brings us to consider the methods of missionary work pursued in India. The Allahabad Conference recommended, instead of mere station labour, *the active prosecution of evangelisation*. A

missionary should be more of an evangelist than of a resident pastor. Compared with that of the cities, where the ground is generally unproductive, the village population in India has been too much neglected. The various missionary societies must make it a rule that education and the press shall only support and assist preaching.

An important factor in the work of regenerating India is the *Zenana* mission. But whilst labour is expended upon the secluded zenana, the poorer women of the towns and villages, who, more especially in agricultural districts, are more accessible, must not be forgotten.

Of great importance is the *missionary press*, and doubly so when the population, whilst progressing in enlightenment, is, at the same time, inundated with the sceptical literature of the West. Extracts from Paine's "Age of Reason" are affixed to the walls in Calcutta and eagerly read; and in Bombay it has been for years a common thing to hear natives confronting the missionaries with extracts from Hegel, Strauss, and Rénan. It is not alone the unchristian lives of numbers of Europeans that are an offence to the natives; a stumblingblock is put in their way by the attacks on Christianity in Christian lands. In addition, a bad, oftentimes impure, literature is in circulation throughout the land. From all this it is evident how indispensable is a Christian press.

As soon as any member of a caste embraces Christianity, he is disowned by his family, and cut off from all means of livelihood. The lower classes are, of necessity, very poor. Here, then, *recourse must be had to missionary industries*. But the missionary must beware of sinking to the level of a workhouse warder, or of keeping members of the Church in a state of economical tutelage. *Native Christians in a good social position* are at present very much needed in the Indian churches.

Too much haste has often been made in applying to the Indian Churches the administrative forms of the denominations at home, instead of resting content with fundamental principles at first, leaving the special points to regulate themselves, in accordance with the spirit of the nation. The aim of missions in India should be to create an independent Church. In India especially, *denationalisation* must be earnestly shunned.

But in spite of imperfection, the success is very remarkable.

It must never be forgotten that the moral influence of Christianity in India and China is sustained only by the missionaries. "But for the English missionaries," says the "Friend of India" (a secular paper), "the natives of India would have a very poor opinion of Englishmen. The missionary alone, of all Englishmen, is the representative of a disinterested desire to elevate and improve the

people." They thus form a most important bond of connection between the unpopular English Government and the Indian people. And since the last famine, when the self-sacrificing labours of the missionaries were so conspicuously displayed, confidence has greatly increased.

As a matter of fact, there are more persons in India friendly to Christianity than statistics would lead us to suppose. There are many believers who shrink from making an open confession, and who, on their deathbeds, surprise the missionary by their faith in Christ.

The Hindus themselves feel that their religion must unavoidably perish. Hence those attempts to support the old faith by a fusion of different worships, which generally precedes the extinction of a religion. The most recent of them—the Brahmo-Samaj—is but still-born; its dissolution has already begun. Yet it must prepare the way for Christianity. With good reason Max Müller said to the late Norman M'Leod, "From what I know of the Hindus, they seem to me riper for Christianity than any nation that ever accepted the Gospel."

We hurry past the missions on the peninsula of Malacca—in the north (Tenasserim) those of the American Baptists and Presbyterians, and in the south (Singapore) the Propagation Society. Nor do we more than name the work of the American Presbyterians, partly in Bangkok, and partly far inland.

With CHINA we reach the largest and most thickly peopled heathen land in the world. The number of its inhabitants used generally to be estimated at 400 or 430 millions, but many travellers now put down the number at a considerably smaller figure. By the Treaty of Tientsin (1860), which ended the second opium war, the whole interior was thrown open to missionary enterprise.

There are twenty-six missionary societies, about 250 ordained missionaries and sixty-three female teachers at work. Of this number, thirteen societies and seventy-eight married and forty-four unmarried missionaries fall to England (the Church Missionary Society with twenty agents, then the London, the Wesleyan, the Presbyterians of Scotland and England, the Propagation Society with only two, more especially the China Inland mission with forty-nine missionaries and twenty independent female teachers). Eleven belong to America, with seventy-seven married and sixteen unmarried missionaries and forty female teachers—the American Board, with seventeen missionaries, three medical missionaries (two of them ladies); the Episcopal Methodist, with nine missionaries and nine assistants, the Free Baptists, American Missionary Association, Dutch Reformed, American Lutheran, &c. Only two

fall to the Continent of Europe, with twenty-two married and four unmarried missionaries—viz., the Basle and the Barmen Societies, with the latter of which the Berlin China mission was incorporated a few years ago. These forces are distributed among ninety-one central and 511 outlying stations.

There were in 1877 as many as 818 Protestant Chinese churches, many of them self-sustaining, with 18,515 communicants and about 50,000 adherents of the Protestant Church. Some of these congregations contribute annually for the support of their churches and missions at the rate of six shillings per head. What a difference since 1848, when there were only six converts!

If these missions, whose converts have within thirty-five years increased two thousand-fold, progress at the same rate, there will be, in twenty-five years, twenty-six million communicants and about one hundred million Protestant Christians in China.

More important than all statistical details is the fact that, by the Che-foo Convention, the Chinese authorities have been compelled to grant to all foreigners *liberty to travel throughout the whole empire*. As a result of this, China has, within the last few years, been traversed in all directions by missionaries, who testify to the readiness with which the people of the interior accept Christian books and tracts. Mr. M'Carthy, of the *China Inland Mission*, with a companion, made an evangelistic journey throughout the whole land—preaching even to Margary's murderers—and found his way unmolested to Burma. He says:—"The people of the interior are prepared to hear the Gospel. The former difficulties are to a great extent removed."

A missionary of the Irish Presbyterians travelled for a thousand miles, preaching as he went, through Manchuria, till, arriving at the Russian frontier, he came upon a Greek missionary station. In many houses he found a good simple catechism of Christian doctrine, which had been drawn up by the Russian missionaries.

We are assured that *the missionaries and the missions of the Protestant Churches are held in higher estimation, among the people and the governing classes*, than those of the Roman Catholics. Among the *literary labours* of the China mission there is first the translation of the Holy Scriptures by Morrison and Milne, which has been gradually so improved that the Bible now circulated by the British and Foreign Bible Society will bear comparison with any other translation, as regards fidelity and elegance. The many original productions, too, of the missionaries—as Christian books, tracts, and periodicals—which have found their way into the very palace of the emperor; editions of Chinese philosophers by Protestant missionaries,—all these will stand comparison with the scientific

labours of the Romish church. The German missionary, Dr. Faber, was instructed a short time ago by the General Chinese Missionary Conference to prepare a selection of the Chinese classics with notes for the use of converts. Such a work must become a gradual though indirect means of Christianising literature, and for it gifted and capable labourers are especially needed.

The brotherly and *large-hearted catholicity* of the missionaries belonging to the different Protestant societies must be commended. When the first Presbyterian Church was opened in Peking, all the Protestant missionaries there—Episcopalians, Wesleyans, Independents, with their native Christians—all joined in the most Christian spirit in the ceremony. The Presbyterian missionary societies have even combined to form a *Presbyterian Union*, with a common General Synod. The native Chinese Christians will, according to Mr. Fleming Stevenson, stand comparison in part with the best in Christian lands. Many bear about in their bodies scars and brand-marks from the tortures which they have suffered on account of the Gospel. "They could cut off our heads," some grave men said to Mr. Stevenson, "but they cannot behead Christ."

In the interior of the land, the mass of the people, as a rule, listen to the Gospel with much less prejudice. During the last few years, however, by means of the *dreadful famine* in North-East China, in which about twelve millions of human beings perished, God has been furrowing the ground more deeply and breaking more effectually a defiant national pride.

Thousands of pounds, collected in Asia and especially in England, were, through the missions, distributed to the perishing, with such self-sacrifice that five missionaries fell victims to their exertions. The aid thus rendered by Christian charity, in glaring contrast to the heartless conduct of the mandarins, has opened the eyes of thousands to the beauty of Christianity; so that their behaviour towards the strangers, whom they had been taught from their youth to despise, has completely changed.

"The distribution of gifts of Christian charity through the missionaries," writes Mr. Forrest, the British Consul in Tientsin, "will do actually more to promote the opening up of China than a dozen wars." In some of the northern provinces, *e.g.*, Shang-tung, hundreds are eager for Christian instruction. And the moral effect of this practical proof of Christian charity is the more cheering, as in perhaps no other heathen land has belief in Christian love been made so difficult as in China, which groans under the withering *curse of opium*. Let it never be forgotten that, in addition to all the other hindrances which the work of evangelisation has to encounter, there was another added here, more than a quarter of a

century ago, that of the opium trade. Now at last the Christian conscience of England is raising a protest, ever louder and more general, against this crying injustice.

On JAPAN, the "Land of the Rising Sun"—thrown open by the treaties of 1854 and 1858 with America and England—the dawn is at length breaking. In 1859 and 1860 Japan was first entered by *Protestant missionaries from America*; one of the Protestant Episcopal Church, and six Presbyterians. Till 1872 the preaching of the Gospel was not permitted in public, but only privately in houses. Still, from the schools the leaven began to work. Then the Scottish and American Bible Societies began to send out agents. Chinese Testaments and tracts soon found a wide circulation, large chests of them being often sold within a few days. But the baptism of the first convert, in 1865, remained for some time the solitary instance of the kind.

In March 1872 the first Japanese congregation of eleven converts was constituted in Yokohama. Within barely six years the eleven have increased to 1,200 communicants.

The Presbyterians of America and Scotland formed themselves into a Presbyterian Union, with a General Synod, which at the end of 1878 included 17 congregations, with 700 adult members, 5 or 6 Japanese pastors, and a joint theological seminary, with 25 students. Under the American Board 24 female teachers are engaged in work, who not only teach in the schools, but take part in the work of evangelisation with great success. To this is due the fact—a remarkable one—that already there are a large number of native women in full Church membership. The Gospels have been translated into Japanese, and thousands of copies distributed; the translation of the whole of the New Testament is approaching completion.

A Christian magazine is published monthly by the American Board and circulated in all parts of the land. Since 1878, the number of *Protestant ordained missionaries* in Japan, in connection with 10 American and British societies, has increased to 66, and the unmarried female teachers to 38. The regularly-organised Protestant churches now amount to 44, 12 of these being self-supporting and 26 partly so. There are 1,761 *adult communicants*, and about 5,000 Christians, all of whom are everywhere being trained to self-support and personal activity, 9 ordained pastors, 150 catechists, and 178 young men being educated for the ministry. A Russo-Greek mission, too, is advancing steadily in the north, having made about 8,000 converts. But among the educated classes here, as in India, *scepticism*, with all its irreligious influences, imported by American and European teachers into the State schools and universities of Japan, where it now predominates,

is making most alarming progress. The old battle at home, between faith and unbelief, must be fought over again afresh here, at the extremest frontier of the Church.

The general impression left by this mission is a very hopeful one. After the suppression of a somewhat serious rebellion, reform and missionary enterprise are proceeding quietly on their way. When, then, in a land on the throne of which the family of Mikado has—in spite of one or two storms—sat for twenty-five centuries (a circumstance unexampled in history), in a country therefore not much given to change, we see before our very eyes the Gospel taking such deep root, we may exclaim, with thanks to God, “Yes, the day is breaking!”

And, now, lastly—

IV. ONE OR TWO HINTS AND WISHES WITH REGARD TO THE DUTIES AND AIMS OF THE IMMEDIATE FUTURE.

The present condition of missionary labour shows that those who prosecute it have much still to learn. First of all, *the friends of missions at home* must remember that the work is the greatest and most difficult in the world. If on a question of missionary enterprise a Paul and a Barnabas could part “in sharp contention” (Acts xv. 89), we must not wonder if, at the present day among Christians, opinions as to means and instruments, ways and methods of work, should often differ. Nor must it be forgotten that every missionary field demands its own particular kind of treatment. In missions, as in education, new experiments are, for the most part, dearly bought. And how often do these arise from an impatience which forgets that *Deus habet suas horas et moras*.

A systematic comparison of missionary methods is at present not practicable, inasmuch as the great proportion of the necessary material has not been gathered. It is much to be desired that all the great missionary societies would publish the principles of their methods of labour, and the general rules which they, after lengthened experience, have thought proper to put into the hands of their agents.

Many things which have come under my own observation compel me to express a wish—an entreaty—that *the various associations would seek more than they yet have done to learn from each other!* Many look for precedents nowhere but in the pages of their own history. In particular, *the Societies of different lands take remarkably little notice of each other*, especially when diversity of language forms the barrier. Every society has, doubtless, enough and more than enough to do with itself; they must all have their own periodicals, promoting their own cause, and reporting their own work. But, surely, there

is a common interest for all. And it is therefore not unreasonable to ask that, at least, the larger magazines of the great Missionary Societies should, in addition to chronicling the labours of their own society or denomination, pay more attention to mission work in general, in order to open the eyes of the Christian public to its extent, and to transform their sectarian interest into an interest for the kingdom of God.

How astonishingly little attention have the English Missionary magazines paid to the labours of the Germans! What exhibitions of ignorance of all non-English missionary history are to be found in the missionary literature both of England and America! In the catalogue of literature in the English Missionary Encyclopædia, mention of German works is wanting. How seldom—doubtless through too great press of work—do the secretaries and directors of Societies endeavour to acquire a general knowledge of missionary labours at the present day, which just in their position is so desirable! The great *General Missionary Conferences* (New York, 1854), in Liverpool, London, Allahabad, Shanghai, and Bremen, have been the means of effecting some improvement in this direction. Let such conferences be kept up, for they are a source of blessing and encouragement to labourers both at home and abroad.

With regard to *missionary literature and magazines*, it is pleasing to observe that a decided advance has been made from the former unthinking enthusiasm to greater moderation and calmness.

It is particularly to be desired that there should be *more uniformity in the tabular statistics of missions*. Very diverse principles prevail among the Societies as regards the manner of calculation and classification. Would it not be better if each Society were to draw up, say every five years, the exact statistics, with detailed reports of their present condition; whilst in the interval only the more important events of the preceding year should be chronicled?

I have a request to make to several Methodist and Baptist Societies; and in making it I am speaking the mind of many beside myself. In their reports there surely should be a *sharper distinction drawn between missions in heathen lands and the work of evangelisation in Christian countries*! It cannot fail to give offence or cause pain, when one page contains the reports of missions in New Zealand and Polynesia, and the next of those in France and Germany; or when missions in Norway and Italy are put between those in Southern India and Japan.

It is most important and desirable for the whole character of the Protestant Churches that there should be *more uniformity of practice* in questions which are not connected with any denominational peculiarity. For example, in the treatment of caste, polygamy,

slavery, and, as far as possible, in the matter of baptism, especially in the case of Societies whose work lies adjacent to each other in the same territory. As, however, this, with existing differences in dogmatic and ecclesiastical views, is not always possible, an attempt should be made *amicably to divide the field of labour*, and to come to a friendly understanding on that fundamental principle of missionary courtesy, never to encroach on another society's sphere of labour, except when called to aid in drawing the Gospel net. The importance of this principle, too, should be impressed on private missionaries, so that by friendly aid and support they may lend at least moral assistance to the work of their neighbours. Complaints concerning the violation of this principle, *e.g.*, by the missionaries of the Propagation Society, are, unfortunately, constantly to be heard.

A very frequent source of distrust and misunderstanding between the representatives of the different societies is *the wrong position which a society takes up at the commencement of its work in a new territory*; and this remark is equally applicable to the work of evangelisation in Christian lands. In a mission newly started, too little attention is often paid to character in the reception of Church members and the ordination of native agents, in order that progress may be as rapid as possible, and to have tangible results to show to impatient friends at home. Individuals who have been subjected to Church discipline, flock around the newly-arrived missionary, and in a short time a whole congregation of such persons is formed. How much to be desired here, as in other cases, *the disappearance of special denominational interests behind the one common task of bringing — in peace and without offence—salvation to the heathen!*

True Protestant liberality towards our fellow-soldiers stands intimately connected—as has formerly been hinted—with wisdom in teaching and respect for the national character and customs of the heathen, so far as these are justifiable. Missionaries must learn, more than they yet have done, *to accommodate the worship and constitution of their own denomination to the peculiar genius and wants of the people among whom they labour.*

What we require is *more quality than quantity in the missionaries sent out.* A few self-sacrificing missionaries, full of the Spirit of God, with a keen penetration and a firm will, coming amongst a people whom, in spite of their errors, they bear on their hearts in love,—such are of more value, and obtain more enduring results than a great many less capable. And, as men somewhat after the stamp of the Apostles, they will possess wisdom and tact enough to respect the peculiarities of the natives, and, from the very first, to insist only on what is absolutely necessary; leaving, among a

people with its entirely justifiable prejudices in non-essentials, room for the development of a Christian Church, which will contribute to the glory of the one Blessed Lord. Further, more especially in the case of German missions, missionaries will incessantly urge the necessity of *aiming at self support*, both as regards means and native talent.

The present is, thank God! *a century of missions*, such as never has been. In it the age of *world-wide missions* has begun. More than all generations on whose dust we tread, can we to-day take up the psalm, "All the ends of the earth see the salvation of God!"

"I have," said the Rev. Mr. Parkhurst, after he had made a journey round the world, "nowhere seen a *new* heathen temple; they have been all old and dilapidated." But however ample may seem the forces, and the present staff of workers, which Protestant Christendom employs for the accomplishment of her work, it stands *to the magnitude of the task*, to the thousand millions of unconverted heathens and Mohammadans, in *ever-diminishing proportion*!

Mr. Fleming Stevenson, of the Irish Presbyterian Church, after his return from an inspection of all the principal mission fields, exclaimed, "If only people would think of the tremendous magnitude of the mission work to these people—the Brahmins, the Buddhists, the Mohammadans,—with all their power of culture, with all their literary attainments, and with their ingenuity and subtlety, they would never dream of fighting them with those slight forces which all the Churches put together have sent out." Let us carry away from our wide survey this rebuke for our lukewarmness and neglectfulness in the cause of missions!

One more incentive, in view of the condition of matters at home. The preaching of the kingdom throughout the heathen world is accompanied with the decline of faith in Christendom. That word of the Lord, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. xxiv.), follows directly on the mention of the false prophets who shall deceive many, the abounding iniquity, and the love of many waxing cold. If these two things—the spread of belief without and the declension of faith and love in many places within—be becoming ever increasingly characteristic of our age, *then we need missions more than ever, as the justification of Christianity in the times preceding the end*. Missions must aid in proving the superiority of the Gospel and a true Christian culture to all human means of education. Yes, missions are, under the guidance of God, destined to solve many problems which have puzzled politicians. What contributes most to the solution of the dark Indian question in America? The Gospel and missions.

What will most completely clear up the Oriental question, and questions with regard to East India and China, which are beginning to appear behind it? The Gospel and missions; the Spirit of Christ; that is, the Spirit of serving, saving, life-giving life.

Christendom should more generally be aware that indifference, or even hostility towards missions, has occasioned a heavy loss of influence of respect, yes, of men and money. The heathen, the longer they are left to themselves, must sink the deeper. Many tribes are dying out; not a few are already extinct;—and their death is a heavy charge against a Missionless Christianity.

But let us take to ourselves the great consolation that to-day, as never before, the work is advancing. The nearer the end comes, the more rapid the advance. And when missions shall have embraced the world, then will be “the last days.” It is not for us to speak of seasons; but may we not say, in view not only of the South Seas and America, but also of Africa, India, China, and Japan, that, in spite of our many faults and weaknesses, we are approaching a time when *a harvest will be gathered, which will be infinitely greater than anything hitherto obtained?* Yet a little while and the day will break. Already the shadows flee and the sky reddens to the dawn!

II.

*The Rev. William Arthur, M.A., Honorary Secretary of the Wesleyan Methodist Missionary Society, London.**

It is scarcely a hundred years since Protestant Missions began. At first they did not extend much beyond Europe; now their labourers are found in almost every land, from the icy plains of Labrador to the burning wastes of Africa. Then, in three great empires, Turkey, India, and China, containing altogether one-half of the human race, Christianity was a forbidden religion. Now, Christian men, impelled by the Holy Ghost, are carrying the Gospel message into every land, and everywhere a way is made for it. Who has done this? Only the King of kings and Lord of lords, and it is, indeed, one of the most wonderful of His works.

How did the wise ones of this world shake their heads when missions were begun in India! Now, dozens of Brahmans preach

* We exceedingly regret our inability to supply a full report of Mr. Arthur's excellent address. Mr. Arthur has unhappily lost or mislaid his notes; and infirm health has prevented him from writing out his recollections of what he said. We have, therefore, been obliged to fall back on the very imperfect statement which is given in the Basle edition; the editor of which regrets the brevity of the report as much as we do. Mr. Arthur spoke in French. The *résumé*, here followed, is in German.—ED.

the Gospel, and the Bible has been translated into thirty Indian languages.

Two hundred years ago, North America and the West Indies were entirely heathen, now they have to a large extent become Christian. New Zealand, the Samoan, the Friendly, the Fijian, the Society Islands and others, are almost as much evangelised as Europe. Some parts of Africa also, especially in the West and at the Cape, have bowed before the Gospel. In Central Africa, beginnings have been made which must end in the truth being made known throughout the whole continent.

But though so much has been done, we must not boast—we are only beginning. The Gospel has gloriously shown its power, and faith should, therefore, be stirred up to greater activity. Numerous doors are wide opened, and so much the more are brave and faithful labourers needed. We must have hunters who will not wait for the game to run into their snare, but will go forth into the wilderness and seek it; fishers, who will put out to sea, in the sure hope of a great draught of fishes. For such earnest workers the mission looks to the Christian families in our homes.

In closing, the speaker made a warm appeal to such families.

III.

M. Ed. Barde, Pastor at Vandoeuvres, near Geneva.

I shall content myself with drawing some practical conclusions from the instructive statements we have just heard, and shall confine myself chiefly to missions in French and German-speaking countries.

Two features, which at first seem opposed to each other, appear to sum up the present position of the work. Everywhere there is progress; everywhere, also, progress stopped or greatly impeded. How is this? Because, whenever the Gospel begins to gain its greatest triumphs in heathen lands, and to show itself to be "the power of God unto salvation to every one that believeth," then in Christian, or so-called Christian countries, they begin to lower it to the level of a human philosophy, and make it "a savour of death unto death." This double assertion it will not be difficult to justify.

Better than all missionary reports are the testimonies of heathens to the remarkable progress of Christianity among them. Have you not read the words of a Hindu, Keshub Chunder Sen, the head of a sect, but by no means an adept in the doctrine of Christ any more than in His morality? "Who," cried he, "rules India? What power sways its destinies at the present moment? It is not politics, it is not diplomacy, not bayonets or cannon. Armies

never conquered the heart of a nation. You cannot deny that our hearts have been conquered by a superior power. That power is Christ. None but Jesus ever deserved this bright and precious diadem, India; and Christ shall have it! It is not to the British army, I say again, that belongs the honour of mastering India. It is to the army of Christian missionaries, headed by their invincible Captain, Jesus Christ."

But all heathens, who recognise the progress of the Gospel, do not thus speak of it with kindness and almost sympathy. Many only show rage; others, as in some parts of China, try to stifle it by persecution. But persecution shows that attention is aroused. We do not attack a declining philosophy. We reserve our fury for an aggressive religion, which threatens to overturn the customs of our fathers. We are, therefore, entitled to speak of considerable progress in Evangelical missions. Stations which long seemed to vegetate on the most unkindly soil now rank among the most flourishing; and discouraged committees find, to their surprise, that "the fields are white already to harvest."

Again: what cry is now going up from all those places, where, but a short time ago, idols reigned supreme? Missionaries, missionaries! Send us pastors to make known to us the message of salvation, teachers to instruct our children in the truth, women to free our wives and daughters from shameful slavery. Not to go farther than the Basle mission, no year passes in which new stations are not imperiously called for in India, on the Gold Coast, and in China. And what response are Christians making to this cry of the pagan world? (I repeat that I speak particularly of the Continent of Europe.) The answer is a sort of old stereotyped one, used on all occasions, which possesses the advantage of lulling to sleep the consciences both of those who utter and those who hear it, the word *deficit*. The coffers are empty—we want money, much money, and we have not got it. Impossible to undertake fresh work, or send reinforcements to those missionaries whose ranks sickness and death have thinned. Deficit! we are exceedingly sorry, ashamed; but what can we do? Deficit! And so we become accustomed to the deficit, and make up our minds to it, as to chronic maladies, which we make the best of when we have no hope of curing them. The consequence of thus letting things alone is that progress, everywhere apparent, is almost everywhere retarded.

Brethren, let us beware. This deficit of money is not, after all, the real evil—it is only a symptom. The real evil is a deficit of faith and love. Living faith always gives much. Do we not see heathens, hardly entered upon the Christian life, making very considerable sacrifices for the God on whom they have just believed?

But that faith, which worketh by love, which we preach to idolaters, does it not fail among ourselves? We have no ignoble images, or ridiculous fetishes, but wealth, that god named Mammon, whose worship is covetousness—the most dangerous and tenacious of idolatries. Now, as in the days of St. Paul, it is the pleasures of the table (Phil. iii. 19), self-indulgence, the love of comfort and ease, the passion for pleasure, the love of the world, in short, which in the nineteenth century, as in that of St. John, is enmity against God, that have become our gods; and the worship rendered to them, even in the churches of the Reformation, cruelly paralyses our work among the heathen. They require sacrifices which leave us nothing to give to the holy cause of God. This is the reason why, like a canker, deficit is eating into our missionary work. Our civilisation, of which we boast so much, is on the way to become, nay, has already become, a pagan civilisation.

As the excellent Dr. Auberlen said:—

“It is a great humiliation for those nations which marched at the head of the Christian civilisation, to see the history of the world carried on after them, and with far greater glory, by the nations which they despised the most—Jews, barbarians, and perhaps especially by those negroes of Africa, the descendants of Ham, who, in consequence of the curse, have remained longer than any others in the lowest ranks. Thus does the old law of the kingdom of God continually reappear. ‘They have moved me to jealousy with that which is not God, and they have provoked me to anger with their vanities, and I will move them to jealousy with those which are not a people, I will provoke them to anger with a foolish nation’ (Deut. xxxii. 21). What took place with regard to the Jews and their relations to heathens, takes place exactly as Paul foretold (Rom. xi. 20) in regard to heathen Christians and their relations to the Jews. Again, the last become the first, and the first last.” *

Let us recognise, then, that what Auberlen denounced in his time has only increased since then. In Europe, in our own Christian society, there are worse scenes of paganism to be met with than any which our missionaries witness on the banks of the Ganges or the Volta. There is among us an adoration of success, a general prostration before power and enjoyment, an idolatry, in fact, which sufficiently accounts for our lack of zeal in mission work.

Further, you have just heard a Hindu declare that no human power could ever take possession of the heart of his country, that only One had been able to gain that victory, and that that one was Christ. He thus, in a striking manner, renders homage to the Divinity of Jesus of Nazareth. But how is this doctrine treated now in those ancient churches, in which, for so long, the Christianity of the Apostles was the only one known? In the name of science, which does not yet know what to affirm, they try to make Jesus to be a mere man,

* Auberlen, “The Prophet Daniel and the Apocalypse.”

perhaps a philosopher, but one who made so many mistakes that even in morality He can be no infallible guide, and they try to persuade themselves that it matters little whether, after His death, He rose again or remained in the grave.

You can easily reckon up the ravages wrought among us by these deficits of faith, and will not be surprised that they produce these deficits of money. Happily, missions may revive our declining faith. Converted heathens put to shame us who called them barbarians. Mission work has two aspects. We used to think it had only to preach the Gospel to the heathen—now it has another task, equally important, to preach it to Christians by means of converted heathens. I have a profound conviction that, among the means in the hand of God for rousing our churches from their slumbers and their unbelief, besides the chastisements which He may reserve for them, missions may occupy the first place. Such work makes our lukewarm Christians blush for their doubts and their cowardice. The converts in China, those reclaimed New Zealand tribes, the negroes on the banks of the Zambesi, who but yesterday strewed the path of the caravans with corpses, and have learned to know what liberty is by love, these, and their name is legion, have the right to cry to the Christians of Germany, Switzerland, and other lands, “Men of little faith, wherefore do you doubt? Lift up the hands which hang down, and the feeble knees.”

I believe, further, that the beneficial influence of countries formerly heathen on others once Christian will before long cause this malady of deficit to disappear. Our purses open willingly for those who have done us good. Now, mission converts are doing you much good to-day. To let a work to which we owe so much fall to the ground, would be both an act of unfaithfulness to the Lord and one of cruelty to ourselves—I had almost said of suicide. I imagine what our churches, what the Evangelical Alliance, would be if the mission enterprise had ceased to exist. What darkness, and what death!

Christians of the Old World must therefore take up the work with wholly new ardour. First, the work of prayer. And here I entreat our Swiss brethren especially to give Missions that place in their prayers to which they are entitled. Is there in the course of the day, or even of the week, one hour, or even one moment, reserved for prayer for mission work? Has it a place in our family worship? And when we repeat the Lord's prayer, do we really long that the kingdom of our God should come? Do we understand, do we pray, this prayer?

The work of sacrifice next. I think that every Christian ought to have his own private purse for missions—not to gather into it

the gifts of others, but to receive his own. Many fathers have formed the excellent habit of placing sums in the savings banks for their children. Have you a savings bank for missions?

Pardon me, brethren, if this seems poor and commonplace. I am sure that it is more than a matter of detail, it is a question of fidelity. If our interest in missions be awakened only on rare occasions, when a sermon has touched us, or some distinguished missionary visits us, we are not true friends to the cause, nor will our aid be of much avail. No, there must be a permanent daily interest, which manifests itself by continual prayer and continual gifts.

IV.

The Rev. J. Murray Mitchell, LL.D., Hon. Secretary Free Church of Scotland's Foreign Mission Committee.

My object in this paper is very simple. It is to state a few important facts regarding the progress of the Gospel in India.*

The question is often asked, What is doing in the Foreign Mission field? My answer is this: Man is doing little; but God is doing much. That is to say, considering how little the Church is doing, the measure of blessing which the Lord is pleased to grant to the missions is truly wonderful and gracious.

I. ROMAN CATHOLIC MISSIONS.

I must pass by, almost without remark, the whole subject of Roman Catholic missions. Immediately after Vasco de Gama had discovered, in 1498, the way to the East by the Cape of Good Hope, Rome, with characteristic energy, strove to bring the subjects of Portugal in India under her ghostly sway. The efforts of the Church were supported by the whole power of the State. The poet Camoens speaks with admiration of the kings and great men who laboured to extend "the faith and the empire"—

"Aquelles Reis que forão dilatando
A fè e o imperio ;"—

and there was, no doubt, a pure and lofty enthusiasm swaying the hearts of not a few of these—such as João de Castro, with his inspiring motto, "*Non sibi sed Deo triumphator.*" Yet, on the whole, the history of the Romish missions in India is a sad one. Persecution was tried when preaching seemed of little avail, but the introduction of the Inquisition into Portuguese India proved to be a

* The paper, as presented in the Basle Report, refers to the missions in Africa as well as those in India. But the pressure on our space compels us to omit the second part altogether.—ED.

blunder as well a crime. What of the missions now? The statistics furnished regarding them are neither clear nor consistent; but the native Romanists may be estimated at nearly a million. Increase at present is scarcely perceptible.

II. PROTESTANT MISSIONS.

The commencement of Protestant missions was in 1705, when, under the patronage of Denmark, Ziegenbalg entered on the work among the Tamil people in Southern India. Earnest, patient labour was performed by a succession of men, some of whom, like Ziegenbalg and Schwartz,* occupy a very distinguished place in the history of missions.

In Bengal the work began towards the end of last century; feebly under Kiernander, and more energetically under Carey and his associates, Marshman and Ward.

In Western India missions were commenced in 1814 by the excellent Gordon Hall, and like-minded labourers from America. Dr. John Taylor, indeed, had arrived in Bombay in 1807 as an agent of the London Missionary Society; but he speedily relinquished his office, though he continued to do good by translating portions of Scripture.

In every part of the country, but especially in Northern and Western India, the progress of missions at first was very slow. It is well, in these days of comparative blessing, to look back on the time when the husbandmen sowed in tears. In 1825, twelve years after their efforts had begun, Gordon Hall spoke thus:—"We have laboured for years. The Gospel has sounded forth. Thousands have heard and read it. But ah! who has believed our report? And how have sickness and death, from time to time, cut down our slender ranks and ravaged our little camp!" To many of them the delay was overwhelmingly painful; and it is very sad to read the journals they have left.

It was only in 1818 that British India was opened to missionaries. Their number after that date increased steadily, if but slowly. In the year 1880 there were nine missionary societies labouring in India, and about 27,000 converts.

The number of converts was by this time doubling itself in somewhat less than ten years. In 1840 they amounted to 57,000; and in 1850, 127,000. Thereafter, the ratio of increase was rather lower. Thus, in 1861, the number of Christians was 218,870; and in 1871, 318,868. Recently, however, the increase has been more rapid.

* Swarts, as the name was written by himself.

In 1878 the number was above 500,000. (It is needful to remember that this estimate includes Ceylon and Burma.)

These figures are very striking; and the heart of the Church of Christ ought, in view of them, to be stirred with holy gratitude and gladsome hope. Let these feelings sweetly compel her to set herself with double ardour to her noble and ennobling task!

It is an interesting circumstance that—apart from accessions from without—the native Protestant community increases more rapidly, in proportion to its numbers, than the heathen. Nor is the cause difficult to discover. Among the Christians there is a higher morality, and more attention is paid to the laws of health.

But when one speaks of the decay of Heathenism and the progress of Christianity in India, he requires to specify the part of the country and the heathen system to which his remarks are intended to apply. For India is very far from homogeneous; the diversities of race and religion are, indeed, decidedly greater than those which exist in Europe. Let us briefly glance at the various forms of religion which are found in India, and the impression which the Gospel has made on these respectively.

Omitting Judaism, the non-Christian systems are the following:—

1. **HINDUISM.** This faith is professed by about three-fourths of the inhabitants, and is powerful everywhere except in Burma. It is often said not to admit of proselytes; but it has largely proselytized in past ages, and it continues to do so up to this day. For example, it continues to bring the aborigines under its sway, by partially, at least, disseminating its own ideas and introducing Hindu ceremonies among them.

Still, Hinduism loses far more than it gains. It loses a few to Islam, and many to Christianity.

The number of Brahmans hitherto baptized has not been large. The middle classes have yielded a fair proportion; but the vast majority of conversions has been from amongst the lowest castes—or, rather, classes which are not in caste at all, but beyond the pale of Hinduism. These are such as the Parias and Shanars of Southern India; the Mhars and Mangs of Mahārāshtra; and the Dheds of Gujarat.

Church historians have noted that, in the ancient Roman empire, Judaism prepared the way for Christianity by its pure theistic teaching. In India, Christianity must be, so to speak, its own forerunner. Certain parts of its doctrine seem to carry with them their own bright evidence; and ere long the heathen accept them, scarcely knowing whence they come. The purely ethical portion of Christian truth is already thus diffused to a large extent; and even

it saps the superstructure of Hinduism. The Christian doctrine regarding the nature and character of God also forces its way even among the masses; and, as a converted Brahman in Western India has lately assured us, "idolatry is rapidly losing its hold on the people." * The glory of the most famous places of pilgrimage begins to fade; and strange prophecies circulate which declare that even the Ganges will lose its sanctity within a generation.

It has been frequently said of late that the great characteristic of the Hindu mind at present is *unrest*. Certainly this is true of the men who have received an English education; and also, to some extent, of the common people. Changes are sure to come—perhaps even speedily. Probably attempts will be made to blend the teachings of the Gospel with those of Hinduism. Systems may spring up resembling the heresies that appeared in the youth of Christianity; for it is not at all likely that the subtle, speculative, *dreamy* Hindu will at once meekly accept the full truth as it is in Christ. But as the early heresies gradually faded away, and their followers merged in the Church Catholic, so will it be in India.

Ideas change before institutions. In India the outward shell—the institution—remains strangely long, even when the informing and vitalizing spirit has fled. Still, even the institutions of the Hindus are changing.

Treatment of women; re-marriage. In nothing is the change more perceptible than in their treatment of women. Thus, for ages past, the females of Brahmanical caste have been forbidden to re-marry; and as marriages are always contracted when the females are very young, the number of those who, on the death of the betrothed husbands, are falsely called widows, and so doomed to a life of hopeless suffering, has been immensely great. Against this frightful barbarity reformers have long protested, and in Western India a society to promote the re-marriage of widows has existed upwards of ten years. The general feeling of the Hindus has been strongly opposed to the Society; but it has been able to do good. The first case of widow re-marriage effected through its influence took place only as late as June 1869; and this year the twenty-second has been celebrated in Western India. It seems little; yet in India it is much!

The *education of women* has advanced considerably. In Bengal females begin to attend the matriculation examination of the university, and have successfully stood the ordeal in several instances. We see, from time to time, very creditable papers, both in prose and verse, from the pens of females. Although it is still extremely

* The Rev. Narayan Sheshadri.

difficult to induce females in Bengal to attend public schools, yet teaching in Zenanas and in Zenana schools may be carried on to almost any extent. In the other provinces of India females will attend school more readily; especially in Madras and Bombay.

One evil, the productive root of many others, is the practice of *very early marriage*. One almost despairs of the eradication of this curse until the people are Christians. Both the Christians and, to their credit be it said, the Brahmā Samāj also, earnestly labour to postpone the time of marriage. But a radical revolution in the minds of the people is required before they will listen to the pleading or copy the example.

Visits to Europe. Another very important indication of change is the possibility of young men of high caste visiting Europe and returning to India without being subjected to the severest penances before they are restored to caste. Even in Mahārāshtra—where Brahmanism has ruled more despotically than anywhere else—this great change of feeling has taken place.

2. THE BRAHMĀ SAMĀJ. The attempt to commingle Hinduism with ever-advancing Christianity is witnessed especially in the Brahmā Samāj. It is not easy to describe this system. It has already passed through many phases,—

“Quo teneam vultus mutantem Protea nodo?”

The Samāj split in 1865 into two parts, which may be called the conservative and progressive sections. The former labours to explain Hinduism in accordance with modern thought; following pretty nearly the same line as Neo-Platonism took in the early days of Christianity. The progressive Samāj makes much more profession of reverence for Christ. It speaks of Christ as the noblest of the many prophets; but it strongly denies His divinity, His miracles, and His resurrection. It has earnestly striven to advance domestic and social reform; and for that reason we are disposed to deal more gently with it, notwithstanding its daring self-assertion and its grievous inconsistency. On the masses in India the Samāj has not made any impression; nor is it likely to do so. Recently the progressive Samāj has been rent asunder; and the influence of the society is greatly weakened.

8. MOHAMMADANISM is the religion which, next to Hinduism, has the largest number of followers. These amount to fully forty millions—a sixth part of the population of India. The Mohammdans are chiefly found in Eastern Bengal and the Panjāb, although sparsely scattered nearly over all India. During the long period of their dominion, their efforts to extend their creed were unceasing; and often, when persuasion was of no avail, conversion was effected

by relentless persecution. It is, therefore, matter of surprise that the followers of Islam are not now more numerous in India.

Here an important question arises: Is Mohammadanism still extending? The assertion is often made that it receives continual accessions from among the Hindus; and the learned Dr. von Döllinger has recently maintained that Islam is "developing, through the whole of Asia and Africa, a power of expansion and fecundity of proselytism far beyond that of Christianity." So far as British India is concerned, the assertion is not correct. No doubt, of late years, there has been a growth of Mohammadan fanaticism, similar to that of Wahabism in Arabia—with which it is connected. This has been especially prominent in Eastern Bengal, a region in which the Musulmans have long been numerous and influential. As every Mohammadan is zealous for the extension of the faith, Islam naturally gains wherever it has a footing. Still, the advance in India is very slow. Meanwhile, the social position of many Mohammadan families is steadily sinking. While the supple Hindu accommodates himself to circumstances, studies English, enters the service of Government, rises in position and becomes rich, perhaps influential, the Moslem looks on, soured and sullen, muses regretfully on the glorious days of Akbar or Aurangzib, and scornfully rejects the literature, as well as the religion, of the conqueror. The more enlightened men see the necessity of cultivating Western learning, and attempts have been made to combine it with Oriental—that is, Arabic and Persian—lore; but the iron and the clay, though forced into contact, will not cohere. But lastly, along with his fanaticism, the Moslem is a fatalist; and when he believes that the unalterable decree is against him, he passively succumbs. Recent events in Turkey have damped the spirits of the Indian Moslem; and as many of them are acquainted with the fall of Musulman dominion in the Khanates of Central Asia, Yunnan, and Chinese Turkestan, they are all the more depressed. Some time ago much was said by Palgrave and others about a "new departure" of Islam; but there is now, we apprehend, at least on the continent of Asia, a still *newer* departure—that of a reflux wave.

When it is asserted that Mohammadanism is spreading in India, the mistake may arise from a confounding of India proper with Java and the other Asiatic islands which belong to Holland—Netherlands India, as they are sometimes called. It is true that Islam has extended and is extending over many of the Dutch possessions; and the fact is both deplorable and alarming. One cause of this is the employment, in nearly all government business,

of the Malay language, which is known to no natives except Musulmans.*

The number of conversions in India from Islam to the Gospel is not large. Still, in Central and especially Northern India it has been encouraging, especially when we recollect how small is the amount of labour on behalf of Mohammedans. Not a few of the converts have been men of exceptionally earnest and energetic character.

4. THE WILD TRIBES. The religions of the wild tribes come next in the number of their followers. There may be from fifteen to twenty millions of these races that are still very little affected by Hinduism or Mohammadanism. The religions do not differ greatly; they are all forms of what many writers now call Animism, or spirit-worship. It is a dread of demons; the spirits being almost always regarded as malevolent. It has no defined creed, and scarcely any fixed rites.

This faith, crude and formless, makes no progress. It loses ground whenever the aborigines come much in contact with the professors of a definite faith. Christianity is making no small impression on the aborigines—as among the Kolhs of Chutia Nagpur, the Santals of Lower Bengal, the Khâsis and Garos of Assam, &c. Still more remarkable has been the success among the Karens of Burma.†

It is most important to remember that the aborigines will not long remain as they are. The Santals of Bengal, for example, cannot in these days avoid contact with other races; and their vague demonolatriy will be exchanged for Hinduism or Mohammadanism, if the Gospel is not offered them. One of the most pressing duties of the Church of Christ is to evangelise the aborigines of India without delay.

5. BUDDHISM AND JAINISM. The system of Buddhism does not exist in any part of the continent of India. Yet it is not readily overcome either in Burma or Ceylon.

Among the Jains of India, who are closely allied to the Buddhists, the Gospel has made very little progress. The Jains are few in number; they have long stood on the defensive against Hinduism and Mohammadanism; and they now do so against Christianity also. They shun Western literature as much as the Musulmans themselves.

* See the note at the end of this paper, and also Dr. Schreiber's remarks in the "Report of the Mildmay Mission Conference," pp. 187, 188.

† The Christianised Kolhs number at least 40,000; the Christianised Khâsis and Santals, 1,408 communicants (or candidates); the Christianised Karens, upwards of 65,000 (19,915 communicants).

6. **THE SIKHS.** Although they have not abandoned their initiatory rite, the *pahul*, the followers of Nānak are not unlikely to sink back into the *mare magnum* of Hinduism. Very few of them have become Christians. The recent English translation of their sacred book, the "Grantha," by Dr. Trumpp, will be of much service to missionaries. Intellectually, the "Grantha" is a very poor production, and will not stand critical investigation. It is mainly pantheistic.

7. **THE PARSIS** of Western India are a very small but most interesting body of men, descended from Persian refugees. They still profess adherence to the faith said to have been promulgated by the renowned Zoroaster. They cling together with great tenacity. Still, a few—indeed a considerable proportion, considering the small size of the community—have been baptized; and several of these are faithful preachers of the Gospel. The Parsis are more readily impressed by Western thought and customs than the Hindus are. They do not study their sacred book, the Avesta—which, indeed, is fragmentary and still very imperfectly understood—with the same care as the Hindus study theirs. We may safely affirm that all the religious ideas of the Parsis are either changed or changing, and assuming a modern, often a Christian, form. For example, the strong dualism that marked the ancient creed has been dropped; and Ahrimān (Arimanes) now occupies only the place which is given to Satan in Christian theology. The Parsis are, in many respects, far less fettered by prejudice than the Hindus. The education of their women is advancing with considerable rapidity; and Parsi ladies, in some cases, rise almost to the level of their European sisters.

EFFECT OF THE LATE FAMINE.

While there has been for years past a steady advance of the missions, the change during the last two years has been greatly accelerated by the cause that has been so powerfully influential in China. In the middle of 1876 the rains failed, especially in Southern India; and the famine which ensued did not end till 1878. It was very terrible—almost as much so as that which raged in the northern provinces of China. It has been calculated that as many as five or even six millions perished either directly of famine or of diseases arising out of it. The Indian government did everything in its power to alleviate distress and save human life, expending about eleven millions of pounds sterling. The public in Britain contributed liberally; the "Mansion House Fund" exceeded half a million, and not a few towns sent their contributions direct to India. Missionaries in India entered into the work of

relieving distress with the self-denying zeal that became the followers of Christ. The Hindu sufferers received no aid from their own priests. "Why should not these people be allowed to die?" was the startling question of a Brahman—asked probably not so much in heartlessness, as from a feeling of abject prostration under what was deemed the will of superhuman powers.

The effect was remarkable. To the poor sufferers, says Bishop Caldwell, "Christianity seemed to have stepped in like an angel from heaven." "The people said"—we are quoting the Report of the Basle Mission—"that the idols had been of no use in their calamity; and they would now serve the God of the Christians." Multitudes asked to be taken under Christian instruction. It is probably true, as Bishop Sargent says, that "the spiritual element was absent in the vast majority of cases;" but, at all events, the men who professed to abandon heathenism were thoroughly convinced that the gods were either pitiless or powerless. They could perceive the difference between a religion of love and a religion of selfishness; and they felt that the religion of love was alone worthy of heaven. The missionaries soon began to discern a change in the feeling of the people towards them. "Never in my life," said a missionary in Madura, "have I seen such prospects of abundant harvest."

But we must not forget that this alteration of native feeling was by no means all traceable to the famine. This fact was very fully brought out at the recent Missionary Conference at Bangalore, in Southern India. Thus, the Basle missionaries had been grieving over the slow progress of the truth, and had held meetings for special prayer on behalf of the heathen. In Tinneveli evangelistic work had, for some time previous, been prosecuted with redoubled zeal.

The new converts have been chiefly, but not exclusively, Parias. Thus, of eighteen villages that have joined the Arcot Mission, two are of caste people. The number that has been thus gathered in cannot be estimated as less than sixty thousand in the Madras presidency alone.

MODES OF WORKING.

Many important points in connection with Indian missions might still be referred to, if time permitted. For example, the modes of evangelisation; the relative places of preaching, teaching, and the press. Each of these is of the utmost importance. Of the value of preaching it is needless to speak. As to the second, India now demands education, and, in many cases, even high education; and the great necessity is that it be thoroughly Christian. That sup-

plied by the government is purely secular. As the power of reading extends, the importance of the press increases. It is already great.

THE FUTURE FORM OF THE CHURCH OF INDIA.

A weighty question relates to the form which the Indian Church is likely to assume. The sooner it wisely vindicates its nationality and independence the better. It will be a great day when Indian Christianity can stand alone, free alike of foreign control and foreign support. There is already an effort in many quarters towards self-support; and nowhere is this more nobly conspicuous than among the converted Karens in Burma. Still, the missions must not prematurely force on independence.

But, again, shall all the denominational distinctions of Europe and America reappear in India? We believe not. Generally, the Indian Christians much desire unity; they even complain of the sectional divisions which the missions have unavoidably introduced. It is probable that even premature attempts may be made to institute, if not one Church for all India, yet one Church in each great province of the country.

THE CHARACTER OF THE FUTURE CHURCH.

Many have expressed the hope that the Church of India might supply a new manifestation of Christian character—perhaps a new mode of looking at Christian doctrine, though probably more allied to the school of Origen and Athanasius than that of Augustine and Anselm—which might supply deficiencies all too marked in the religion of Europe and America. This may one day be; but it need not be expected soon. It may be long before the general standard of Christian thought and life shall rise in India even to the level already reached in Europe and America.

Certain institutions familiar to the Hindus will be introduced into Christian India—of course with the needful modifications. The native passion for sacred song is already reappearing in the *kirttan* and *sankirttan* of Maharashtra and Bengal. The love of pilgrimage will possibly find satisfaction in camp-meetings like those of America, or mission festivals like those of Germany and Switzerland. *Agapæ*, or love-feasts, have already been introduced in some places. Finally, Hindu converts generally tend to a ritualistic form of worship; those who come from Islam do so in a less degree. But time fails me.

CONCLUSION.

And now, one word in conclusion. Hitherto India has been spiritually, as she is physically, at the end of the dry season. All nature languishes. The heaven above is as brass; the earth

beneath as iron. Scarcely a green thing appears. All living beings pant for breath. But suddenly the thunder is heard on high; the windows of heaven are opened, and "the river of God, which is full of water," descends in floods of blessing. And then is witnessed an almost magical result. It seems as if, in a single night, the tender shoots of grass began to spring from what was yesterday the burnt-up soil; and soon "the pastures are clothed with flocks, the valleys are covered over with corn, and the little hills rejoice on every side." So shall it be spiritually in that now weary land; and the commencement of this most blessed change we seem—do we not?—to witness in Southern India now.

NOTE.

Mohammadanism in the Islands of South-Eastern Asia.

When attending a meeting of the Synod of the Christian Reformed Church, held at Dordrecht last month, I brought the subject of the extension of Mohammadanism in the Dutch possessions in South-Eastern Asia under the notice of the members of the Synod. All present seemed fully aware of the state of things in the East, and most deeply anxious that new efforts should be made to resist the spread of Islam. The following statement (in French) from influential members of the Synod has been transmitted to me for the purpose of being laid before the Conference:

"The most recent accounts more and more confirm us in the belief that the followers of the false prophet are most powerful and formidable enemies of Christian missions in Dutch India.

"The unceasing effort to spread their religion owes its force to the zeal of the Mohammadans; for they always labour to gain converts as if they were all missionaries. But their influence is still more formidable when government favours their worship. Although it is the duty of the government of a Christian nation to support as much as it can the Christian religion, our government ventures, nevertheless, to render more honour and service to the religion of Mohammad than to that of Jesus Christ.

"While in Holland no official paper contains the name of Jesus Christ, General van Zwieten issued a proclamation, in which he made mention of Mohammad in very laudatory terms (*termes très exaltés*).

"The government employs even the money of the State on behalf of the worship of Allah. Not long ago it resolved to rebuild the mosque of Abjet which had been destroyed in the war.

"All this is very bad (*fatal*), but still worse is the fact that even State functionaries take part in idolatry, and do so to impose it on

the natives. In 1878 a train was thrown off the rails on the island of Java. To prevent the Javanese from taking an aversion to the railway, the superior *employés* sacrificed animals to the devil in order that all who believed the railway to be under his direction might be convinced that it was now exorcised. Moreover, they watered the locomotive with blood.

"Can there be anything more shameful than the exorcism of a locomotive by the government of a Christian country? Unless the Christians of Holland redouble their zeal and efforts, and unless other Christian countries unite with them to preach the Gospel in Dutch India, it will soon be too late to arrest Islam in its formidable course. If the Crescent one day succeed in dominating the archipelago, Christianity will no longer have access there; and Holland will regret her negligence in the performance of her duty. But it will then be too late."

Of the proceedings of the Dutch functionaries, as described in this letter, hardly a word need be said. They will call forth universal reprobation. The men capable of such conduct must be miserable time-servers—believing, probably, neither in Christ nor Mohammad—neither in the God they dishonour, nor in the devil whom they exorcise.

But the pressing question is—What can be done to arrest the progress of Islam in South-Eastern Asia? Our Dutch brethren call for aid in their missionary efforts. I earnestly wish that the Alliance had time attentively to consider this great subject. Assuredly we have need of the proclamation over Protestant Christendom of a new and true crusade—a holy war, of which we can say, with unhesitating confidence, "God wills it; God wills it."

THE OPIUM TRADE WITH CHINA.

The following motion was then made by Professor Christlieb:—

"With reference to the reports on the present condition of evangelical missions to the heathen, the Seventh General Council of the Evangelical Alliance, held at Basle, expresses its entire sympathy with the efforts made for the suppression of the opium trade, and supports the protest against its continuance which has been made of late years with increased energy, not only by many English brethren of different denominations, but by representatives of English churches. It joins with them in declaring this long-established trade, even in its present legalised form, to be a crying wrong to China, a grievous offence against the honour of the Christian name, both in the Christian and heathen world, and in particular, a serious hindrance to Christian missionary work. It considers that a change in the present English opium policy is urgently required.

for the sake of the common interests of Christianity, and commissions its Presidents to bring the matter before the Secretary of State for India."

DR. CHRISTLIEB.

REV. W. ARTHUR.

TH. NECKER.

Dr. CHRISTLIEB, referring to his work, "The Indo-British Opium Trade and its Effects" (Gütersloh, 1878), said, that the opium trade causes the moral and physical ruin of hundreds of thousands of the Chinese, and is one of the main hindrances in Christian missions in China. He observed that China itself wants a change in the opium treaties, and that he had been called upon by Geneva and England to bring this motion before the Alliance, so as to strengthen the protest raised by our English brethren against the opium trade.

The motion, which was distributed among the members present, in German, French, and English, was read a second time in these languages, the whole assembly testifying their unanimous approval by standing up.

Dr. WANGEMANN, of Berlin, closed the meeting with prayer.

Special Conference on Missions to the Heathen.

*Friday, 5th September, from 8 to 5 p.m., in the large hall of the
Vereinshaus.*

DR. GESS, OF Breslau, in the Chair.

Dr. MÜGLING, from Esslingen, formerly missionary in India in connection with the Basle Missionary Society, opened the meeting with prayer.

Thereafter, Herr SCHOTT, Mission-Inspector, Basle, brought forward three theses on missions to the heathen, which his predecessor, Herr Josenhans, had drawn up. He said: It falls to me to bring forward the theses which my predecessor (now retired from office) has proposed, in the name of the Committee of our Missionary Society. They are entirely practical, and aim at tangible results. We are met to advance the kingdom of God, and we ask His blessing on our present meeting.

I. THESIS—RIVALRY IN MISSION WORK.

“ Seeing that the Protestant Missionary Societies are constantly obliged either to ward off or to suffer encroachment on their field of labour on the part of other Protestant missionaries; and also that several Protestant missions are crowded together within so narrow a field that not one of them acts with freedom and efficiency, it appears desirable that the Conference should not only express its opinion how wrong such competition between mission stations or individual missionaries is, but should also consult as to the means by which these evils may be remedied.”

I have neither the wish nor the right “ to wash our dirty linen in public ” as regards Protestant Missionary Societies. That such things exist need not be denied, for we have all—those who labour in this field and those who manage it—many sins and shortcomings to confess and humble ourselves on account of. But to go into particulars would certainly produce bitterness and strife rather than increase the desired unity; because different societies and their agents employ, more or less, different methods of working, which

arise out of the ecclesiastical, national, and personal differences that exist among them, so that they can hardly see things exactly in the same light. This, also, is the reason why, among Missionary Societies, as well as in those Churches out of which they spring, although the doctrine of the unity of the Church is most firmly held, of which, thank God, we have had ample proof here, yet in practice we see struggle and strife, misunderstanding and division. Unity in the popish sense is a dead thing, an illusion. We Protestants will not forget that our unity, real as it is, is a matter of faith and therefore to be consciously, earnestly, striven after, and will thankfully receive every admonition to fulfil so sacred a duty. The very idea of the Alliance is that we should recognise and stretch forth our hands to one another, leaving to each his own special form of church organisation and activity. Whosoever ruthlessly strides over the field of those whom he acknowledges as brethren, departs from the ground of the Alliance; and even if he seem to accept the Protestant idea of the Church, he has, nevertheless, embraced the Catholic dogma of salvation confined to one Church. In accordance with the first thesis, I ask the Conference to express how wrong they consider this rivalry between mission stations or individuals, and I may add, missionary societies at home. This request approves itself to every conscience. The ambition of the Apostle Paul was this, to preach where the name of Christ was unknown (Rom. xv. 20), that he might not build on another man's foundation. He would have been ashamed to intrude into another man's field, and gain easy credit by reaping in it (2 Cor. x. 15, 16). He had his own methods, and would therefore not force himself into a field worked in a different way, although some of us might style it a field "made ready to his hand" (ver 16). He observed a complete division of labour (Gal. ii. 2.), preferring to support the work of others from his own mission field, without asking help from them. But the same apostle, while he bore unwarranted intrusion with Christian patience (Phil. i. 15-19), and even rejoiced over it, yet in the same quiet manner most decidedly condemned a missionary zeal which was not pure, and either sought or called forth contention. Instead of superficially appealing to the free "breathing of the spirit," we should do better to keep before us the dangers of unfair dealing in mission work.

1. Rivalry, in the case of those who manage missionary affairs, produces, instead of holy emulation in faith and good works, a human and worldly activity, open or secret envy and resentment, leads to crooked and uncharitable ways of acting, sows and reaps trouble and Divine chastisement.

2. Rivalry in the societies at home destroys unity, aggravates

division already sad enough—turns the friends of missions from cheerful and conscientious givers into unwilling payees or patrons, fosters vanity, and again sows and reaps trouble and Divine chastisement.

8. Rivalry in the mission field itself does harm of the most serious kind—

(a) To the missionaries themselves, causing some to work in heaviness of spirit, with little result, and others with hatred and spite in their hearts, which ruins their inner life, and deprives both classes of the consolations of brotherly love.

(b) To the congregations, whose consciences it completely bewilders, because they cannot understand the causes of division which have been brought over from Christian countries, and because it enables them to withdraw themselves from the influences of their pastor, and from needful church discipline.

(c) On the heathen, to whom Christian unity, and the sincerity of missionary efforts for their conversion, become a mockery. In this way, also, it sows and reaps trouble and Divine chastisement.

Now as to the remedy for these evils.

1. Those who manage missions must resist the temptation, however strong, and even when accompanied by entreaties, to enter on a field of labour whenever this threatens to encroach on the sphere of another Society. The earth and the harvest are indeed great, and the labourers few; and it is a sin, from whatever motive, to neglect the Apostolic rule.

2. Directors of missions ought to instruct their workers, not only in general but in each particular case, to make it a clear condition of their entering upon any field that it does not come within the sphere of any one else.

3. Where the fields touch, or gradually overlap, the societies concerned, through their committees, should discuss the matter with each other, so as to come to a fair arrangement on geographical, ethnographical, and linguistic grounds, recognising the right of the oldest and longest established. In order to do this, missionary societies, as engaged in the same work of the Lord, should, before there is any prospect of collision, above all things promote brotherly love and intercourse, for which conferences of the different societies are an excellent means. I take this opportunity of advising missionary societies to follow the Apostolic example, not merely by exchanging their printed reports, but by means of frequent personal visits and conferences with each other.

4. Where opposition has already occurred according to St. Matthew xviii. 15, there should be neither a silent grudge entertained, nor any private nor public complaint made, nor should

one-sided statements be made public, but the sacred duty of dealing openly with each other (according to Matt. xviii. 15) should be carried out by both societies; and there must be no contention among the labourers abroad, lest the sweet "story of peace" be marred by bitterness of feeling.

May the Lord keep us from mixing up our own plans, our self-will and ambition, with the holy cause of His kingdom! May we regard ourselves as fellow-servants, to whom has been given the unmerited grace of being instruments to prepare for His coming among the Gentiles!

Dr. WANGEMANN, Director of the Berlin Missionary Society, next expressed the brotherly sympathy of his Committee, adding that the papers just read had his fullest approbation. He would only add an illustration. Follow me, my friends, into the heart of South Africa, to countries which civilisation has not yet reached. Here a missionary stands alone—his nearest neighbour is miles away—he has no one with whom he can pray—he is the solitary pioneer of the mission among an entirely strange people. By and by another missionary, belonging to another society, comes from the coast, to this same people. He first rejoices and thinks he has gained a brother, a fellow-labourer; but the other comes not to him. Weeks, months pass; at last the missionary goes to him. The stranger excuses himself, but soon the missionary sees that the former is instructed to beware of him, not to hold any communication with him or the society he represents, because "their doctrine is not sound," and thus in place of a friend he finds a foe. Oh! it is absolutely necessary that the closest brotherliness should be cherished between missionaries and missionary societies, and that missionaries, on leaving their native land, should be enjoined to live in peace with missionaries of other denominations as well as of their own. But, thank God, we can speak of brotherly communion as well as of rivalry. I have myself taken part in a missionary conference in King William's Town, in which various denominations were represented, and most heartily could I rejoice in the unity of the Spirit which prevailed, as well as in many blessed results of that assembly, among which I name a revision of the Kaffir Bible, by a committee composed of members of all denominations.

But if this evil of rivalry between missionary societies is to be effectually plucked up by the roots, the matter must begin in the church at home, for the sad experiences in the mission field are only the result of petty jealousies at home. The aim which the Alliance has set before it is the promotion of unity. May this be fostered by missionary societies also! It is natural that each should

love the particular form of church organisation in which he has been brought up, but at the same time, every Christian is bound to love every believing and baptized person, as a member of the Lord Jesus, and the attention of missionaries must be drawn to this during their training.

After dwelling especially on the importance of conferences between missionary committees, the speaker closed with these words: Let us, who together believe in the Lord Jesus, and have no dearer wish than that His Zion should be built up, join hands as brethren, and then we may work in common against this evil.

Dr. APPIA, Member of the Committee of the Paris Missionary Society, said that missionary societies often know far too little of each other, and this lamentable ignorance is a source of suspicion and dangerous mistrust. They should learn to know each other far better, and one society should be willing to learn from another, as Dr. Christlieb has pointed out. If I know nothing of another society, I naturally have no love for it. If more intercourse were kept up between societies, love and mutual esteem would grow, rivalry would cease, and more order prevail in the mission field.

After Colonel VON BÜREN and Professor RIGGENBACH had spoken, the following resolution was unanimously adopted:—

“The Conference of the Evangelical Alliance at Basle declares that they consider it a grave fault when missionary societies, mission stations, or individual missionaries act towards each other in any but a brotherly spirit; and they request the Committee of the Evangelical Alliance Conference to adopt suitable measures for the promotion of this spirit; and, in particular, to send a copy of the thesis just discussed, with the reasons assigned, to the various Missionary Societies, begging them to express their opinion upon it.”

Herr SCHOTT then introduced the second thesis, viz.:

THE LEPSIUS ALPHABET, ESPECIALLY FOR CHINA.

“In the year 1868, the Church Missionary and Wesleyan Missionary Societies in London, the Société des Missions Évangéliques in Paris, the London Missionary Society, the Moravian, the Barmen, and the Basle Societies, with the American Board of Commissioners for Foreign Missions in Boston, agreed to introduce into their Missions the Standard Alphabet for reducing unwritten languages and foreign graphic systems to a uniform orthography in European letters, by C. R. Lepsius, Ph.D. and D.D., and great blessing has attended the adoption of this alphabet among the various African missions. But it seems to

have been forgotten by the missionaries of the various Societies in China,—although for China it is indispensable, in order that in mission schools and congregations the Holy Scriptures and other edifying books may be taught and read in one Romanized type by converts without distinction, even by those who have not acquired and cannot now use the sign system, if they are to be thoroughly grounded in the Word. We ask therefore if it is not the interest of missions to remind the various Missionary Societies of this agreement, and beg them to consider the duty of offering to their Christian congregations a Christian literature in the alphabet of Lepsius."

I must state that the agreement of the above-named Societies related only to the hitherto unwritten languages, principally African, while China has long had its sign-writing both written and printed ; and also that the majority of the Societies exercise no compulsion on their missionaries in regard to the matter, but have merely promised to recommend the Lepsius Alphabet to them. The proposition of the thesis, therefore, is a request for Christian literature for China ; and in regard to this exclusively Chinese question we must consider the following points :—

1. In spite of the total difference of dialects, the Chinese sign-writing is read and understood throughout the whole country. If the Gospel could only be preached to this vast kingdom, with its many millions of inhabitants, by word of mouth, the object of missions would be indefinitely postponed. But in the Bible and other Christian literature in sign-writing we have a missionary to whom the whole country is open, while books in Romanised characters command only the narrow circle of teachers acquainted with a single dialect.

2. By means of the sign-writing, Chinese Christians remain in literary connection with their fellow-countrymen ; and the higher literary education—always cultivated in China—is carried, the less should the influence of Christians on their heathen neighbours be hindered by the giving up of the sign-writing.

3. Yet, on the other hand, sign-writing is so complicated, and the acquirement of it so artificial, is so prolonged and laborious a task, that it takes up a large portion of that time which, in Christian schools, could be turned to better account ; and when used as a means of instruction, it expands to such an extent as to be completely overwhelming. The whole life of many is spent in learning to read and write, which makes it exceedingly difficult, if not impossible, for Christians among them to become a "Bible-people" through private and united fluent reading of the word of God at home and in the family. A still greater evil is that

Chinese study is much more taken up with learning a classical style, the unbounded and senseless tyranny of which contributes largely to the hollowness and inflation of the Chinese character.

The Missions, therefore, must make a point of striving to break down the influence of this style—an object which will be most effectually accomplished by the introduction of Romanised characters.

4. If we could hope that the Mandarin dialect, spoken in fourteen out of the eighteen provinces of China, the style of which is essentially different from that of books, would become the prevailing one, we might expect that when once Christianity had sufficiently penetrated these provinces, literature and sign-writing would be brought back to a simpler form. This hope, however, is so distant a one, because the whole national, social, literary, political, and religious life of China has grown up with the book style, that the Mission must bring into the field the Romanised type as its ally in its conflict with heathenism.

The case now stands thus. Some began with these characters, and afterwards gave them up; others make use of both, and groan as they do so. I request competent friends to communicate the results of their experience on this difficult subject, in order that light may be thrown upon it.

I cannot help hoping that sooner or later the conviction will gain ground that the intellectual emancipation of China is inseparable from the question of written characters, in which case, it will depend on the course which, according to the purpose of God, evangelisation takes, whether this emancipation will be introduced by the simpler alphabet writing, or will bring it in its train, or whether the Chinese sign-writing will be converted into a syllabic writing, which would combine the advantage of comparative simplicity with the continuity of the former literary life.

Dr. WANGEMANN, Director of the Berlin Missionary Society, stated that his Society had joined the Union for the adoption of the Lepsius Standard Alphabet, and had set up a printing press with Lepsius types in South Africa. The alphabet had shown itself remarkably well adapted for the expression of the numerous dialectic peculiarities of the South African negro races. It would certainly be a great service rendered to missions as a whole if the various Societies were reminded by the Alliance of the advantage of introducing this Alphabet into their fields of labour.

Dr. FABRI, Inspector of Missions, explained the Chinese "sign-system." Each idea has its own sign in Chinese, and the number

of these signs is reckoned at upward of 80,000. In China, consequently, many times the length of a human life is required in order to learn to read and write. Whoever can read and write 8,000 signs is learned; 10,000 constitutes him a person of remarkable learning. It is now a most important question in the Chinese Missions whether or not this system can be superseded by a more simple one. The future of the mission, and in many respects of China itself, depends on the alteration of the written characters. But the matter has its enormous difficulties, which are not always sufficiently taken into account. Among many others, one of the most important is that only one of the various dialects of China can be expressed at a time by Lepsius letters, while signs are understood everywhere. The number of those who can read the scriptures in Lepsius has hitherto been exceedingly small, and confined to those who have acquired the Standard Alphabet in Mission schools. Further, if your missionary helpers are really to reach the Chinese people, they must learn to read the Chinese classics. Now, if they have learned the sign-writing, they say, "Why should we learn to read the Lepsius also?" Doubtless for those who are unable to acquire the sign characters, and yet desire to read the word of God for themselves, the Standard Alphabet is available. But these are exceptions. Our missionary societies are far too weak for the whole work of the mission, as opposed to the spirit of the people of China, and are utterly unable to effect a change which would, unquestionably, be one of the greatest and most eventful in the history of the Chinese.

Japan is engaged in an extraordinarily rapid development of culture, and the time will surely come when China will be drawn into the same current. It seems probable that the first impulse towards the downfall of the old system of the character will be given by Japan. The difficulties pointed out apply only to China; everywhere else the Lepsius Standard Alphabet has gained the day, and has been gladly and successfully used in the increasing linguistic work of the Mission in nearly all the districts.

On the motion of the President the following resolution was agreed to:—

"Without giving any opinion on the question before us, the Evangelical Alliance expresses the wish that this discussion should be brought to the knowledge of the various Missionary Societies, and that they should be requested to take up the question of the adoption of the Lepsius Standard Alphabet in the different mission fields, especially in China, for fresh consideration."

Herr SCHOTT then introduced the third thesis, viz. :—

ON EARLY MARRIAGES IN INDIA.

"Whereas, in accordance with Christian principles, it is unquestionable that a marriage performed in childhood but never completed does not oblige a girl who has been converted to Christianity before she has lived with her husband, to bind herself for ever to a heathen man; nay, that Christianity declares the completion of such marriages immoral, if the man has, in the interval, contracted a second and polygamic marriage which he intends to continue to live in; it is proposed that the Evangelical Alliance should resolve that all missionary societies labouring in India should be called upon to take measures in common to induce the Government to abolish those laws or regulations which sanction as valid such marriages as those described above."

This cry for help has been wrung from us by our experience in India. A legal difficulty of the most painful kind has occurred again and again in the course of years, both in our own and other missions. Young girls, from seven to twelve years of age, have, according to Indian custom, gone through a ceremonial kind of marriage, and have in the eye of the law become wives. Their natural and actual guardians, however, are not their husbands but their parents and relatives. When, with or without their parents, such children join themselves to our congregations, the claim of their husbands to them—although it may not be brought forward for some time—continues to be valid legally, to possess the full force of law, and can at any time be enforced; so that a girl, even after years of Christian training and education, is subject to the miserable lot of being claimed by her heathen husband, and thus, not only compelled against her will to complete a mixed marriage, but, in consequence of having lost her caste by joining us, to be treated, not as a wife, but as a concubine. When the girls become marriageable every one of experience is aware how necessary it is to marry them; but just then the heathen husband, even when up to this time he has never asked after the girl, and has since taken another wife, is less inclined than ever to give up his claim; and a divorce therefore not being attainable, these girls must either remain single, and liable in consequence to great moral danger, or become the victims of a polygamous marriage as concubines of heathen husbands. And, shocking to say, British courts of law, even in cases of appeal, are capable of making over such girls to heathen men as concubines. Attempts legally to compel the husband to give a divorce have hitherto been unsuccessful. In many cases we have deferred baptism—greatly to the sorrow of these children—simply from a desire not to increase the difficulties of the position, or in the vain hope of an amicable solution, if, per-

haps, by means even of payment on our side the heathen husband would agree to give up his claim. Visits to heathen relatives, also, have often resulted in these girls being compelled to submit to a marriage ceremony solely for the purpose of rendering it impossible for them to become Christians; and at present they have the law on their side. In this way the law injures Christianity by favouring the heathen. What avails it if, in order to evade its requirements, such a girl takes to flight and marries elsewhere without more ado. Such a proceeding cannot long remain unassailed, but, under certain circumstances, must draw down the more painful legal penalties against bigamy.

How can a Christian nation tolerate a law which sets Christianity, even all natural right, at defiance? For, in reality, a marriage which is not and cannot be carried out at the time of its being performed, is null in nature. How can any one apply those Christian principles which forbid divorce and the disannulling of marriage to marriages which are not only null according to nature, but which, being polygamous, directly contradict Christian principle; or declare that promise to be legally valid which was extorted from a minor, without regard to the fact that this child, by her conversion to Christianity, is, according to heathen ideas, legally dead, and, consequently, in the eyes of him who claims the fulfilment of the promise, no longer possessed of any legal existence? How, again, can it be regarded as divorce when the man gives up the girl; or, on the other hand, in case he does not give her up, how can one, by adjudging her to the man and compelling her to submit to a marriage, make the right of divorce depend on the arbitrary will of a heathen man? It is the duty of all missionary societies to do all they can to wash away this disgrace from the name of a Government under whose sceptre missions have been favoured with so large a measure of success. I move the adoption of this motion:

1. The Alliance begs all Mission directors here present of Societies labouring in India to make a united appeal to the Government of the country in the direction here indicated.

2. In order to facilitate the matter, the Alliance requests one of the British societies to take it in hand.

The motion was adopted without debate.

A communication from the Secretary of the German Evangelical Missionary Society, New York, expressed the acquiescence of that Society in the principles of the three theses.

Professor RIGGENBACH read a letter from an English friend of missions, in which the cause of "Medical Missions" was warmly advocated.

Dr. FABRI closed the meeting with prayer.

Conference on Experiences in the Mission to the Jews.

Friday, 5th September, from 3 to 5 p.m., in St. Peter's Church.

DR. J. STOCKMEYER, OF BASLE, IN THE CHAIR.

The Chairman opened the meeting with prayer.

*Report by Dr. F. Heman, Secretary of the Union of the Friends of
Israel, Basle.*

I HAVE now the honour to submit to the Conference a report on our care of proselytes.

The Jewish, like every other mission, has experienced that it is the poor and needy who are most ready to receive the Gospel. Deeply sensible of its responsibility in the case of every proselyte whom it baptizes and introduces into the Christian Church, the mission regards it as its unavoidable duty to help these poor Israelites to earn their bread as Christians among Christians. The mere increase of the Christian Church by a helpless and ignorant swarm of paupers is not the object it has in view; this can only be prevented by proper care for proselytes. Those missions which forbid the support of proselytes ignore the experience of nearly a century. They should add another proviso, viz., that no poor Jew who has not a sufficient maintenance shall be baptized.

The proselytes are not only the care of the mission, but the evidence of its labours and results. Better than many printed reports are these "epistles known and read of all men" (2 Cor. iii. 2), and extreme watchfulness on the part of the missionary is required in order that, as far as possible, only good may be read of those whom he sends out into the world. Some, even after the most careful instruction and management, bring dishonour on their profession; but, as a rule, the mission will be judged by its results.

For a threefold reason, then, the honour of the mission itself, the eternal salvation of the proselytes, and the welfare of Christianity, it is of the utmost importance that only those upright men whose living faith is shown by a consistent life should be admitted into the Christian Church.

The present condition of Germany, and the favourable position occupied by Jews within it, form an almost insurmountable obstacle to missionary work among them. The numbers of conversions to Christianity among German Jews is decreasing. The majority of those who have been baptized in these countries during late years have been youths of Slavonic origin, whom the pressure of outward circumstances, the hope of better fortune, the desire for higher knowledge than that afforded by Judaism and their Talmudic schools—in some cases, also, deeper spiritual longings—have driven from their homes. The first meeting with the missionary is generally accidental, the result, in many cases, of want. Now, how should such be dealt with by the mission? Should it receive them all at once? Untested and unexamined, should they all be instructed with a view to baptism? Should it extend material support to all indiscriminately, and give baptism to all who ask for it? There are missions who hold this opinion. I believe that a careful selection should be made. It is better that one candidate fewer should be baptized than that the woe recorded in St. Matthew xxiii. 15 should be fulfilled in a single case.

The Association at Basle has laid down the following principles in regard to this matter:—

1. It is most desirable that young Israelites applying for baptism should not have led a very unsettled life. When they have done so it is exceedingly difficult for them to become accustomed to any quiet calling. So natural has the love of change become that they seldom care to remain longer than three months in the same place. Those, on the other hand, who have not been subjected to the injurious influences of a wandering life, retain their susceptibility to religious impressions, are generally tractable and unassuming, work willingly with their hands, and encourage us to hope that the seed of the Word is bringing forth fruit.

2. Candidates should show a desire for work, along with diligence and perseverance in discharging it (2 Thess. iii. 12). Even when possessed of the most accurate religious knowledge, we believe that no candidate has a right to baptism unless "with quietness he work and eat his own bread" within the Christian Church. We regard it as an indication of the will of God that such are not to be baptized for whom no employment can be found, or who refuse to work perseveringly. Work has great moral influence. Neither should the work be a mere pastime, but such as calls forth the physical or mental powers of the worker. A proselyte who will not exert himself vigorously, either physically or mentally, will certainly not become a satisfactory Christian.

3. Truthfulness. (St. John xviii. 37.) How can it be sup-

posed that any one who has heard the voice of Jesus and believed on Him takes pleasure in lies? He who deceives his teacher and spiritual father brings a curse upon his conscience, by which the word is prevented from influencing his heart. Indulgent as we may often wish to be in such a matter, I hold that the second or third lie on the part of a proselyte should entail his dismissal.

In connection with this point, we cannot endure that a youth should leave his relations under some false pretext in order to become a Christian. We insist that parents of candidates should be made acquainted as soon as possible, in any case before baptism, with the step about to be taken. That such a confession on the part of a proselyte implies a certain maturity of religious spiritual life, we admit; but one who is not ripe for it in the case of his parents, is not ripe for confessing his faith before the Church. Can Jewish parents respect a Christianity which begins in deceit? or will one who can thus conceal the truth from those dearest to him be careful to maintain it towards others?

4. The moral character of proselytes. Experience teaches us that we must make a distinction between those who have only particular faults to mourn over, and those who are wholly entangled in sin. These often desire baptism very earnestly, imagining that baptism, like a charm, will do the rest and set them free from their sin, and when they find this is not the case they often become worse than before.

Living in sin, moreover, destroys the energies both of mind and body, and thus unfits proselytes for learning or pursuing any regular employment. Restless and discontented, they wander from place to place, unable to earn their bread, and a burden on the Mission.

5. So long as the Mission is obliged to care for the bodies as well as the souls of its proselytes, it must take their age into consideration if they still have to learn a calling. Only when candidates have some regular occupation, or are otherwise independent of aid from the Mission, may this consideration be disregarded. But so long as the Mission has not the means to support aged Israelites, unfit for work, it cannot baptize such. There is even extreme difficulty in procuring situations for those in middle life. Jews of thirty years of age can very seldom become good mechanics; nor are they disposed to submit to a four years' apprenticeship, even if any master would take an apprentice of that age. Most proselytes wish to become missionaries, teachers, or clergymen, not understanding that a course of study is required for these offices, which few men of thirty or forty can successfully go through, even if our seminaries received pupils of that age. We have, therefore, been

compelled to make the twenty-fifth year our limit for admitting such as have not been already trained to some regular employment.

The numerous exceptions which have been made to these five rules laid down by the Basle Mission, have in most cases only confirmed and justified our principles. Unquestionably, much of the contempt in which the Jewish Mission is held, even among the Christians in Germany, arises from the fact that so many of the fruits of it are bad. The parable of the net is applicable here (St. Matt. xiii. 47, 48). A similar selection it is our painful duty, as fishers of men, to make. We dare not shut our eyes, and allow the bad to pass off as good.

We turn now to the special instruction for baptism. The baptized proselytes, who come to us, present every variety of religious attainment, and in order to estimate these fairly many things must be considered, such as their personal character and gifts, their spiritual history, the intercourse they have enjoyed with Christians, and the time spent under Christian instruction, as well as their former attitude as Jews towards their own religion. Does not every proselyte present distinct peculiarities, and would it not be a mistake to treat or teach them all alike? Instruction, whose aim is conversion, must be adapted to the individual wants of their souls, and hence the difficulty of providing any course of teaching which can be successfully imparted to more than two or three together. To reach and really influence six or eight implies a large measure of the power of the Holy Spirit. Most fully, then, do we recognise the importance of a special dealing with every proselyte.

This, however, applies only to our method of instruction in our subject. The subject itself, the Gospel prefigured by Moses and the prophets, revealed by Jesus Christ and His Apostles, and proclaimed by the Christian Church, remains the same for all. Some agreement should be come to as to how much of, and in what order, the doctrines of Scripture should be studied. Much hurtful variety has hitherto prevailed in this matter. It has been left to the discretion of each missionary how much he would teach his candidates before baptizing them; and cases have occurred of young men being baptized after four or six weeks' teaching. A few detached Messianic prophecies were compared with corresponding passages in the New Testament, showing that Jesus of Nazareth is the predicted Messiah. An hour or two at the close were devoted to baptism and the Lord's Supper, after which the candidate was baptized and sent out into the world almost as ignorant of Christianity as he was before. Although baptized he was still so thoroughly a Jew, that in traveling from the Balkans to London he would always put up at Jewish inns, not because he wished to continue a Jew, but because he felt

that, notwithstanding his baptism, he was no Christian. There is certainly much to be done if we would supply the defects of such teaching, and if our proselytes are to be enabled to live according to their Christian profession, and to profit by Evangelical preaching.

Some study nothing but Scripture with their proselytes, many confining themselves to the New Testament or even to parts of it, others reading and briefly explaining the whole Bible. This method has the advantages of bringing the learner under the direct influence of the person, the word, and life of our Lord. It requires, however, much skill and thoroughness on the part of the teacher if the great truths of our faith, the doctrine of the Trinity, the divinity of Jesus Christ, the Atonement and Sacraments are to be distinctly set forth, and an accurate acquaintance with Christian doctrine acquired by the scholars.

To attain this object, others make use of manuals of the Christian faith, such as the small Lutheran, or the Heidelberg, or some new catechism. By this means the truth, in its fulness and clearness, is presented to the mind; the Israelite learns it as our children do, and perceives the harmony of the teaching with itself and with Christian morality. If the proselyte learns these questions and the proof texts by heart, he gains the inestimable blessing of a sure foundation for his faith. Even this method, however, has its disadvantages; for our manuals, being designed for young Christians, the points of special importance for Jews—for example, the meaning of the Old Testament sacrifices, the law and the prophets fulfilled in Jesus, the harmony between the Jewish confession, "Hear, O Israel, the Lord our God is one Lord," and the Christian, "I believe in God, the Father, Son, and Holy Ghost"—are only briefly noticed, not enlarged upon. It must, therefore, be accompanied by the study of the Holy Scriptures.

It is much to be desired that a manual, specially adapted for proselytes, should be prepared, showing how Christianity is the perfection and fulfilment of the religion of the old covenant. Many tracts, bearing on particular doctrines, might be helpful as contributions to such a work; but the best material will be found in a series of essays by Professor Delitzsch, of Leipsic.

My heart's desire and prayer is, that the God of Israel, our Saviour, would "set before us an open door" that we too may see our heart's desire in the salvation of some, until the time is fulfilled and He gathers His people to Himself, so that the whole Jewish nation may with us worship the Lamb whom they pierced, and who has reconciled us by His blood.

Pastor de le Roi, Breslau.

We have one thing to complain of, and that is that we are left to do the work alone. Many regard the Mission as if it were exclusively our work, while they ought to be our fellow-labourers. Let me ask them to become such. The Lord's people should follow His example. We bear with Christians of all lands, dark as their case may be ; but our poor proselytes are often very differently dealt with. They must come rapidly to perfection, must not have any faults, while we have our German, Swiss, and French failings, which we judge so leniently.

Do not reject those Jews who come to Christ because of the imperfections you see in them ; but tenderly help them, train them, and show your love by sometimes opening your homes and families to them. This will cause them to rejoice. Thus will the work go forward, and you will both give and receive a blessing.

Rev. D. A. Herschell, London.

This, as you know, is an hour of peculiar solemnity for me. Here, many years ago, I, for the first time, bowed the knee before my Saviour Jesus Christ. The friends who then stood by me have long since gone home ; but sometimes still I meet their children, whose hearts beat warmly for my people.

I am not a Jewish missionary—I have a congregation in London ; but ever since the Lord brought me to Himself I have been a missionary, and never can I come in contact with Jews without making known the Gospel to them. If I, then, speak of this Mission, I do it because I heartily love my nation.

The first thing that strikes me in the report is that the number of conversions to Christianity has decreased so much of late in Germany. Whence comes this ? Men say, from the unbelief of the Jews. No ! it is from the unbelief of the Christian Church. Where did the Jews get their infidelity ? The Rabbis never wrote any defence of the Old Testament. They took for granted that Jews believed the Bible ; but since they have been obliged, in all civilised lands, and especially in Germany, to attend public schools, what have they gained ? Not Christianity, but heathenism. Christian schools and so-called Christian literature have taught the Jew to disbelieve the Old Testament, and how can we expect him to believe the New ? What avail missionary efforts when Jews can say that even Christian ministers do not believe in Christ ? “ You may believe what you like,” was the answer returned to one Jew by the Christian clergyman to whom he applied for baptism. Not of

the Jews, then, but of the so-called Christian Church and its pulpits, have we first to complain.

Have we no painful experiences in our Christian congregations to tell of? Are not proselytes too severely judged? A speaker has compared the character of a baptized Jew to a white dress, on which the smallest stain is very easily perceived; and are there not many who even put on spectacles to examine closely and find out the spots? Let us remember that it is a difficult thing to break off habits and ways of thinking which were born in us, and let us be patient and pitiful, and by love win those whom harshness would only drive away from our congregations.

Another thing has struck me forcibly. Here, in Germany, people actually tremble before the Jews. The place they have won, the foremost place for themselves in trade and in the press, appears to exert a terrible influence on Christendom, and to be the chief agent in spreading infidelity. Let us see in this the hand of God, and pray as we have never done before that He will have mercy on this people. Only seven millions in the whole world,—a little flock, but how mighty!

The past history of Israel was divine; the present is so; the future—we know it from the promises of the word—will also be divine. Ought we to threaten or curse? Ought we not to pray for the blessing of God upon Israel? Ah, if Christians would but believe that the Gospel is the power of God unto salvation to the Jew first, and also to the Greek! Believe that according to the promise all Israel shall be saved, and the reconciling of them shall bring life to the world, and believe in the power of prayer; so will you not faint or grow weary in the work of the Lord.

Herr D. A. Hefter, Missionary to the Jews in Frankfort-on-the-Main.

The Jews, we have been told, have become less susceptible to the influence of the Gospel since they acquired greater political importance. I should like to relate a few facts. Nine years ago I baptized a Jew, 66 years of age, who occupies an influential position in Cassel, and belongs to a family in which there are now about forty Christians, whose conversion has in every case been from the purest motives. They have gained no worldly advantage, but have lost much. They are related to a family in Frankfort, whom I have long known, and which is distinguished by high literary and scientific attainments. One son is a poet, another a doctor of physical science. Two ladies of the family were the first to become dissatisfied with Judaism, and to long after Jehovah their God. The way to Christ was pointed out, and they believed.

At first their husbands would not hear of their professing Christianity; but the wives, though anxious to be obedient in all things, found that in this matter they ought to obey God rather than men. One was an exceedingly clever woman, witty and satirical, but the Lord had conquered her. When she told her husband that she believed that there was no salvation out of Christ, he went into such a rage that he flung his marriage ring at her feet. Afterward, however, he relented, and suffered her to profess Christianity. The wife died; one daughter after another was baptized; the father long seemed inaccessible. At length the youngest daughter wrote asking me to go and speak to him of conversion. I felt that in this case man could do little. We read the Bible. The old man seemed unwilling to hear. We prayed; he remained seated. I offered him several little books,—he would take none; still, some expressions proved that he read them. He became communicative; we conversed, and after fourteen days the struggle was decided. He came to me and said, "Jesus has conquered; I, too, will be His." He was baptized after a public confession. It was an affecting hour. "I am convinced," he said, "that my departed wife has been praying for me, and I rejoice to be united to her again." Is not the Gospel mightier still than Judaism?

Another fact:—Two brothers in East Prussia, after a good German education, left their home; the elder first. He disappeared altogether. The younger, after studying medicine at Leipsic, came to Frankfort, was converted, and baptized. Having passed his examination he went to England, and became Head of an institution for deaconesses there. Not long ago a missionary of the Scotch Church returned from India for health, and in him he found his long-lost elder brother; now his brother also in the faith.

In the list of guests now present I see the name of a converted Jew, a physician and poet, who had no worldly interest in his conversion. So we see that the Lord and His Gospel have not lost their power, even in Germany.

Rightly was it said that the unbelief of Christians is one of the principal causes of the decrease in the number of Jewish conversions. Let me give an illustration. Conversing one day with a shopkeeper, whom I frequently visited and who seemed friendly, a gentleman passed the door, to whom the Jew made signs to come in. He did so, and the latter said to him, "You are a Christian. This man wishes to persuade me to become one, saying, that unless I believe in Christ I cannot be saved. What say you?" A scornful laugh was the reply: "No sensible man in the nineteenth century believes such a thing!" Again:

A proselyte in St. Petersburg, with whom I am acquainted,

a Professor of Hebrew, and a loving Evangelical believer, on being asked how he came to join the Russian Church, replied, "I was a Rabbi in Germany. 'The Life of Jesus,' by David Strauss, which I read, made a strange impression upon me. Here, I thought, the ground is taken from beneath our feet. Our whole history is a myth. Abraham, Isaac, Jacob, Levi also, all are myths. I am a Levite; so perhaps I am a myth, too. I must really find out whether I exist, or am only a myth. I resolved to read the New Testament for myself, and God let me see that it contained the truth. I applied to the (Lutheran) General Superintendent. This was his advice: 'Remain where you are, and do not disturb yourself.' At first I tried to do this, but found no rest." He became acquainted with the priest of a Russian princess, who instructed him in Christian doctrines, but pointed out the ruinous state of the Protestant Church, and the decay of faith within it, while there was both faith and life in the Russian Church. In consequence, he joined that Church, and was baptized in St. Petersburg, although of thoroughly Evangelical views. Subsequently he became connected with Evangelical Christians, and was employed by the London Bible Society to translate the Old Testament into Russian.

The increasing power of the Jews has been spoken of. I do not fear it. They are only a small minority in every land. They have no power at all if we are only faithful in bringing the Gospel to them. If we Christians are constrained by the love of Jesus to witness for Him, and to win the Jews by love and patience, we should soon overcome their power.

Let us love them for the sake of our Saviour, who was a Jew; the Son of God indeed, but the son of Mary also. He knew their many sins and faults better than we do, yet he wept over them, ceasing not to labour for them, of whom He said, "I am not sent but unto the lost sheep of the house of Israel." Let us love them for the sake of the Apostles, who were Jews, and gave up everything to preach the Gospel to their own nation and to the Gentiles. Let us love them for the fathers' sake, for whose sakes they are beloved by God. Let us love them as Paul did, who had great heaviness and continual sorrow of heart for his people. If we thus love and work for them we shall see still greater things, and praise and magnify the "faithful and true" God, the God of Abraham, Isaac, and Jacob, for all that He does for this nation. Amen.

Pastor GOTTHEIL, Jewish Missionary at Stuttgart, closed the meeting with prayer.

VI.

General Meeting.

PERSECUTION IN AUSTRIA.

Saturday, 6th September, 9 to 12 a.m., in St. Martin's Church.

EX-COUNCILLOR SARASIN, of Basle, presided, and having prayed, proposed that a resolution should be passed in connexion with a petition from Bohemia respecting religious liberty, which had been already discussed in various special conferences during the week. The petition (dated Prague, July, 1879; and Stupitz, near Prague, July, 1879) was signed by a number of persons who had come out from the Roman Catholic Church, without joining any of the churches in Austria which are recognised by the State, and who have been disturbed chiefly in their family worship. It was supported by a letter, dated Berlin, 4th July, from the Rev. Dr. Joseph P. Thompson, written in the name of the American Board of Commissioners for Foreign Missions.

Dr. RIGGENBACH moved the following resolution:—

“The Seventh General Council of the Evangelical Alliance, held at Basle, Switzerland, has received a memorial from members of an Evangelical body in Bohemia, not recognised by law, complaining of infringements and restrictions on their freedom of conscience which they have had to endure, especially in the exercise of family devotion, in defiance of the guarantee of the constitution. The sufferers have appealed to the Austrian government; and this General Council of the Evangelical Alliance feels it to be its duty, from brotherly sympathy, to join with the petitioners, and with respectful confidence to beg the Imperial Government to give, as soon as possible, such an answer to the petition of these brethren in the faith as shall decide the matter in the spirit of toleration and religious liberty.”

The speaker proposed that this short resolution should be brought before the Austrian government at Vienna, and even before the Emperor himself, by a deputation of the Alliance, in order that the written petition might be supported by oral statements.

Professor SCHAFF seconded the motion, and proposed the names of gentlemen who should form the deputation. Some of these were unable to proceed to Vienna; and the deputation was eventually constituted as follows:— Swiss representatives, Ex-Councillor Sarasin (Basle) and Colonel Von Büren (Berne); French, Pastor Fisch (Paris); British, The Hon. and Rev. E. V. Bligh and Mr. Alderman McArthur, M.P.

NOTE.

The deputies proceeded to Vienna, and subsequently to Pesth, where they had an interview with the Emperor, on November 6th, 1879, and were received very graciously. His Majesty listened attentively to the statements of the delegates, and then gave an assurance that if matters turned out as represented justice should be done. The Imperial and Royal Minister of Worship and Education has since issued a decree by which liberty of worship is conceded, and the brethren in Bohemia have now the happiness of knowing that the petition of the Evangelical Alliance has been in great measure granted. The Council of the British Organization have therefore adopted a letter expressive of gratitude to the Emperor for his interposition, and at the same time pleading that the remaining restriction, by which parents are not allowed to take their children between the ages of seven and fourteen years with them to their places of worship, may be removed.

THE APOSTOLIC EXHORTATION TO THE MEMBERS OF THE EVANGELICAL ALLIANCE.

“ Endeavouring to keep the unity of the Spirit in the bond of peace.”

EPHES. iv. 3.

*By H. Plitt, D.D., Director of the Theological Seminary at Gnadenfeld
(Upper Silesia), Moravian Church.*

BRETHREN in Christ Jesus! We have richly enjoyed the blessing promised to the spirit of unity. Thanks be to Him! Rejoice, thou spiritual Israel! The Lord is thy strength and shield. Hallelujah!

But, brethren, when each of us returns to his own work, shall we forget the unity of the spirit enjoyed here?

The Alliance is certainly a union of individual believers, but it is not merely a personal gathering for a short space, but a loving brotherhood in virtue of the central life-truths pertaining to all evangelical churches.

We must ask, ere we part: How shall we keep the unity of the

Spirit, and how shall we combine it with the claims of the special church to which we belong ?

But what is "the unity of the Spirit," and how can we keep it ?

We have spoken of the one great church, we acknowledge it in the words of the ancient creed, in which we all joined the other day.

One body and one spirit—one Lord, one faith, and one baptism—one God and Father of all, who is above all and through all, and in you all. This is the unity of faith and hope, and love will preserve it. We spoke also of the various Evangelical churches as members of this one body, of which Christ is the head. Unity, in the sense of outward uniformity, is not possible, but unity in diversity is the divine characteristic of the Church.

One spirit and one body, with many and various members ; as God has made man, so also has He made the mystical body of Christ. And the Lord in His last prayer enjoins His own to be one, even as He is one with the Father. The highest, holiest, and ever blessed unity of spirit and love in heaven, is the Divine prototype of the Christian Church for all times to come.

And, indeed, brethren, what do we see in the Church from its foundation ? What diversities of grace ("charisma") ; what manifoldness of providence ; what variety of individual character in the unity of the spirit ; what a variety of divine *τρόποι παιδείας*, as Zinzendorf beautifully expressed it, ways of Divine education in Christ, in the different churches, at different times !

The Lord Himself thus ordered it among His first disciples. Not to one did He commit all things, but He chose twelve, and when He sent them forth it was by pairs. Even the later difference of churches is foreshown in the apostolic time. What a difference between the mother church of Jewish Christians in the law of Moses and the churches of the Gentiles without the law. He who was with Peter among those of the circumcision, was also with Paul among the Gentiles. They admitted the evidence, and kept the unity of brotherly love in spite of differences of perception or manner of living. Even in the middle ages, when the church aimed at outward uniformity, there were some growths of life within the limits of the all-comprising church. And beside it, excommunicated and persecuted, we see a "pair of witnesses," the Waldensian Church and the Bohemian-Moravian Church. And both, with regard to each other, kept the unity of brotherly recognition.

And at the great daybreak of the Reformation, was it not the Hand of God which raised another pair of witnesses, independent of each other, Luther in Germany, and Zwingli in Switzerland—and Luther and Melancthon here, Zwingli and Calvin there ? Mani-

fold oneness is the Divine handwriting in this epoch also, and he who would learn but of one of these witnesses, deprives himself of the fulness of God's gifts.

In the revival of personal religion, or the second part of the Reformation, as Spener called it, in the seventeenth and eighteenth centuries, there were again pairs of witnesses who accomplished the work of German Pietism and English Methodism; and on both sides a pair of leading minds complementing each other—a Spener and a Francke on the one, a Wesley and a Whitfield on the other.

The old Bohemian-Moravian Church made unity its great aim. Their special work was that remarkable Consensus of Sendomir, in Poland, in 1570, where, following the apostolic example, the three Protestant families, the Lutheran, Reformed, and Bohemian-Moravian Churches (excluding the false brethren—the Unitarians) formed one orderly union. They renounced entire doctrinal uniformity, left to each party confessional liberty, respecting each other's convictions, but united on the basis of fundamental truths in brotherly love as one Church confederation. *In necessariis unitas, in dubiis libertas, in omnibus caritas*, was their watchword. The crafty influence of enemies without, and the want of perfect harmony in some members within, soon disturbed, and finally destroyed it. But, as an untiring witness for the sacred principle of true union in Christ, we see, a century later, the great Amos Comenius, contemporary of Spener, stand up. In the eighteenth century Count Zinzendorf and the theologian Spangenberg were the spiritual heirs of these witnesses. Greatly differing from each other, yet one in Christ, this pair of witnesses carried on the Lord's work for upwards of two generations, on both sides of the sea. The outcome of their labours, the *Unitas fratrum*, or Evangelical Moravian Church in German, French, and English, knows even now no other aim, in Christian or heathen lands, than the intensifying and uniting of life in Christ, the Saviour and Head of His body, under all constitutional and doctrinal forms.

But what is the principle on which this practical unity is based? It is respect for outward variety in essential unity. Modern theology speaks of the Lutheran, Reformed, Methodist, or Baptist type, but Zinzendorf well knew why he said, "*tropus*" — *τρόπος παιδείας* "Tropus" and unity are inseparable correlatives.

In the second decade of our century, this living principle of unity in Christ was active in that blessed revival of the Evangelical Churches in England, Germany, France, and Switzerland, when even the Roman Church experienced something of the breath of life. To it we owe all the evidences we see now, at the close of the century, of the active energy and inexhaustible power of the Gospel.

We owe to that time of blessing, following upon the stormy years of revolution and of war, the great work of the Bible and the Religious Tract Societies, the Home and Foreign Mission.

Attempts at mere outward union, especially in Prussia, in the third decade of this century, are in a great measure to blame for a strong reaction in the direction of Church exclusiveness, whose narrowmindedness here and there threatens true spiritual life. Our Evangelical Alliance, formed in the fourth decade, has been a blessed testimony against sectarianism for upwards of a generation; carrying on its warfare in the unity of the spirit and the bond of peace.

We have thus answered the first question: What is unity of the spirit? It is none other but the aim of our Alliance: The unity of faith, love, and hope in Christ Jesus, the sole Head of the Church; unity with all variety of views and modes of Christian life, of confessions of faith and outward constitution which characterise the various Evangelical Churches, members of the one holy, universal Church of the Gospel.

Brethren, if we steadily keep this aim before us, we shall find an answer to the second question: How shall we attain this end? The work is great and difficult, for here also the flesh warreth against the spirit, and often we do not what we should and would. Hardly ever since the apostolic days has this work been attempted aright in a large measure. The present œcumenical gathering of the hosts of the kingdom of darkness against the kingdom of Christ, which is likely to increase in strength, demands an œcumenical resistance, the great work of unity according to the Lord's bequest.

The first thing needful is to dig deep; the second, strictly to confine ourselves to the plan of the building; the third, to lay our foundation and top stone in Christ alone, who is all in all.

We must dig deep. There must be the deeply-rooted obedience of faith. The history of the Church teaches that the disunion and mutual opposition, or even mere indifference, of Christians has done far more to hurt the cause of the kingdom than all attacks of enemies from without. The confessors of the Gospel have never succumbed to the assaults of the enemy unless when paralysed by disunion amongst themselves. The Lord said: "Have salt in yourselves, and have peace one with another."

To this obedience of faith belongs necessarily the continuous humble confession by each of his own imperfection in knowledge and in life; of his spiritual sloth and unfaithfulness. Only to the poor in spirit has the Lord promised the kingdom.

We need, lastly, a deep life of love. The Apostle Paul says, "Grace be with all them that love our Lord Jesus Christ. If any

man love not our Lord Jesus Christ, let him be anathema." For centuries we have been far too much accustomed to build our faith only upon knowledge, and to show it only by doing ; but in Christ Jesus that only is faith which works by love. We think only of the eye and the hand, forgetting the heart ; but God looks to the heart, and the life-beat of the heart is love. He who is filled with the love of Christ, cannot but love the brethren—individuals as well as churches.

This is to dig deep in obedience, in humility, in the love of faith. This must be the foundation on which we stand, whence we judge and act in all our relations to the sister churches ; otherwise we shall have neither blessing nor victory. We must also limit our endeavours to the centre or core of unity, viz., the love of that Spirit which abides in all those who are in Christ. The wider domain of the "exercise of gifts," or the peculiar development of each church, we do not attempt to bring within our sphere of unity. We hope the times are past when to the member of an Establishment each Church, without such national basis, was but a sect, and when the Free-churchman beheld in every State Church a mere Babel ! Sect and Babel are, after all, but one and the same—an abortion, and so is every religious community which, being constituted, considers itself a Zion above others. But every Church which is founded upon the word of God, being built up by His servants in the living faith of Christ, is a house of God, and must be recognised as such. According to the great apostle's example, each man must build on his own foundation, not another's. He who breaks into another fold in his own name is a thief and a murderer, not a good shepherd. But if any one is called by the Lord to work in another house, he must do so according to the ways of that house ; not seeking his own, but only that which is Christ's, *i.e.*, the souls who need his services, and their salvation in Christ.

Thus, according to the old Church maxim, *Differentia jejuniū seu rituum non tollit unitatem ecclesiæ*—difference of fasting and rites does not destroy unity ; the differences in constitution and modes of worship will not disturb us, nor we them ; for the Bible has laid down no rule for mere outer Church constitution. In a new-formed congregation it is natural that the minister's voice should be the only or chief expression of worship, but where the life of God is working in all, should not the mouths of many be opened for prayer and teaching ? Who would dare to quench the Spirit where it has been given ; who to despise prophecy where it has been awakened ? But many still object to difference of doctrine, and though they would agree to differ on mere externals, they think it wrong to cultivate the spirit of unity where doctrines and creed are at stake, as

if Christians could not even there join hands in the love of their common brotherhood. They imagine that the Church's doctrine and confession are the immediate expression of the indwelling Spirit of God ; that there can be only one true creed ; and that to attempt spiritual fellowship beyond it is an act of unfaithfulness. But Zinzendorf's great principle of *tropus*, "many ways," is the very foundation of unity ; it does not merely refer to "ways" of worship, but primarily to differences in doctrine, to variety of comprehension of the mystery of Christ. This is why some consider such a principle only a cloak for unsound thinking, for indecision, and even insincerity. But, brethren, it is my heartfelt conviction that they who judge thus are wrong,—wrong concerning the point at issue, which is the relation of the one and eternal divine truth, and the individual, temporal, human perception of such truth, expressing itself in any given confession. They are wrong who think that such human confession could ever in itself be an adequate expression of divine truth. How little such is indeed the case is evident to all who know Church history, and the manner in which creeds took shape. The most advanced Christians still retain their individuality, and therefore their limit ; but they have also their development, their growth, by the teaching of the Spirit. Others, again, never advance beyond the first steps in divine knowledge. Every Church requires to have even its creed complemented by that of others ; thus all need fuller development by the Spirit and the Word. The true Evangelical Christian, who holds the *sola scriptura* and the *sola fide*, can consider no man (and no man's Church) infallible—either himself or others. He gives thanks to God for the measure of light he has received, yet is ever willing to learn from others ; and he is sure above all of this, that at the best we only know in part, and that here below we all see through a glass darkly. Thus Paul has taught him, and his unity with others is founded on those central and fundamental truths of salvation of which each believer is divinely assured in his heart. And the catechism of unity is a short one.

Such is the creed of our Evangelical Alliance, and wherever the believer meets with this creed, there the witness of the Spirit and his own experience will show him that he has found brethren.

This is our "principle," that, according to scripture and experience, we must discern between the eternal truth of God and its human forms of expression, between the fundamental life-truths of salvation and all other teaching. Only upon the basis of such discernment can there be a *consensus omnium christianorum*.

But neither is our principle a cloak for undecided, or, worse, erroneous views, it admits only those forms of doctrine, as Divine

modes for the education of men, which take their stand on the word of God, and do not deviate from the fundamental life-truths ; thus, only the Evangelical confessions are included. A man of true Christian character is as œcumenically large-hearted and willing to grow as he is firmly rooted and faithful to his measure of light. Let every man be fully persuaded in his own mind. Let no one judge another, and no one despise another. To his own Master each standeth or falleth.

Now, in unity of the spirit and of love, we will crown our meeting by the observance of the Lord's Supper, uniting again with Him and with one another, not inquiring into the doctrine concerning this mystery of grace which each of us may hold. God will give to each what his heart is able to receive, which is often a great deal more than his understanding would define.

Let this sacramental unity with Christ and in Christ be our banner, when we return each of us to his place and work. Let us search more and more after the fulness of truth, fight for it where it is our duty to fight, but let us not contend about secondary things out of season ; but make this our aim with all saints, to grow more and more in the knowledge of Christ, who is life and light. Let us make it our aim, not that souls be converted to us, His servants, nor to the Church, His house, but to Him, the Lord of both. Let it be our prayer that the name of Christ be glorified amid Christians, Jews, and Gentiles. And when we meet with Christians who have no other aim but Christ glorified, let us unite with them in prayer, in meditation on His word, in the exchange of personal experiences, growing up into Him, rejoicing in work done by others for Him. Then only can we say that we are "endeavouring to keep the unity of the Spirit in the bond of peace."

By the grace of God the Church still enjoys that outward peace which makes our duty easy. But things may change. And it would bring us neither honour nor blessing, if hard necessity should have to teach us to look for that fellowship of the brethren which, in the days of prosperity, we neglected or opposed. The promise of the open door which no man can shut, the assurance of safety in the great tribulation, is for that Church of little strength which has kept His Word, and has not denied His name. The crown of those who have overcome will be given to Philadelphia alone, the city of brotherly love, which endeavoured to keep the unity of the Spirit in the bond of peace.

II.

Pastor T. Fallot, of Paris.

The Apostolic command indicated a state of things which was then to be preserved, but which has now to be reconquered. Unity, then a sacred reality, has now become so obscured by dissensions, as to be an article of faith. It is a felt want which we are met to express.

As soon as the Spirit of God enters the soul, it produces an ever-increasing longing for union with God, and awakens love to the brethren, and a desire for life in common with them. Faith in the living God cannot exist without love to man, so that conversion implies a return towards man as well as to God.

But when we come to facts, we see even real Christians who crush this longing for union. They see in every effort to reconcile Churches a sign of unfaithfulness to the truth. Filled with a righteous desire to remain faithful to the truth, as they understand it, they will sanction no compromise with error, and persist in thinking that general interest should never be made an excuse for individual infidelity. "*Fais ce que dois, advienne que pourra !*" is the noble motto of these irreconcilables of conscience. These particularists are, in many points, the heirs of the Reformation, and share in that righteous determination with which the Reformers placed truth before everything else.

The Christian Church has been enslaved and mutilated in the name of a merely external unity, but as soon as she recovered the only truth which was capable of setting her free, she clung tenaciously to it. Each of our churches was fired with the ambition of understanding the truth more clearly; and the acquisition of this pearl of price outweighed all the advantages of unity.

May God keep us from seeking to return to the pugnacious orthodoxy of the 16th and 17th centuries! Yet we must admire this period, so little understood, as one of the most remarkable in the history of religious thought. There was a passion for theological truth in Germany, and for ecclesiastical truth in the United States. Their aim was to find the exact expression of truth, combined with the institutions most likely to preserve it intact. Thus, in spite of imperfections, it was by the vigour which such intense convictions alone could impart, that the Puritans shrank from no sacrifice, and in the forests of New England sought to realise an ecclesiastical ideal which would satisfy their aggrieved consciences.

But those are wrong who imagine that in order to achieve union faith must be sacrificed. Those are doubly wrong in the present

day, brought face to face with attacks which threaten the very foundations of the faith held in common by all churches, who sit down contented with the divisions which undermine our influence, and consider a state of things, utterly opposed to the will of our Master, as irremediable. Jesus has pronounced a blessing upon the peace-makers. There are, alas! many particularists who regard with suspicion every Christian presuming to seek peace.

There are only three kinds of unity possible to the Church: either an external unity, which has a fatal tendency to uniformity; or an abstract informal unity, formed by the mere juxtaposition of individual believers; or, a unity at once spiritual and organic, which we call multiform unity.

The Roman Church is the most perfect type of a Church aiming at external unity. She began by studying the peculiarities of those whom she sought to subdue. She made great concessions to local customs, as in the earliest missions to India and China. Later, her ideal of material unity led her to combat unceasingly the local liberties and popular privileges. One breviary, one catechism, one form of worship, one constitution, were to be established from east to west; and the Roman tongue has become indispensable to multitudes when they address their Father in heaven. It is but a few weeks since that to one philosophy alone was given the right of influencing Catholic teaching. St. Thomas Aquinas has conquered; and Catholic thought has become irrevocably Thomist, by the decision of a tribunal from which there is no appeal.

And if Rome is still obliged to allow some latitude to local customs and instincts, she does so by authorising popular superstition and pagan autonomy. The believer who claims the slightest independence for his conscience is pitilessly excommunicated. Extravagances of the imagination alone are tolerated. It is allowable to exalt Lourdes above La Salette, and to proclaim a special devotion for one saint at the expense of another. Conscience and intellect are distrusted, superstition alone is free,—it rules as a sovereign, and all obey it.

We cannot deny that there are many Protestants who understand unity in this literal and material form, and imagine that it is to be realised by the absorption of all other churches into the one which they prefer.

As soon as a Church becomes a sect, she is irresistibly led to seek a unity like that of Rome, and to make use of means which Rome would not disallow. A sectarian spirit necessitates carnal weapons. From the moment you claim a monopoly of truth, you are very near believing that all means are lawful to bring back to the truth the souls who are perishing in other churches. They

seek not so much to bring them to Christ as to enslave them to a system.

Thus, the sects at the extreme left of Protestantism, like all those who exaggerate the importance of secondary divergences, follow in the steps of Rome without suspecting it. They are unfaithful to the fundamental principle of justification by faith, in virtue of which salvation depends entirely on the attitude of the sinner before God; and they attribute healing virtue to institutions and dogmas of their own church.

This external unity, so opposed to the true spirit of Protestantism, corresponds precisely to the centralising bureaucracy which aims at ruling society in all countries, like a clock whose works are wound up by a single key. Spontaneity, which is essential to life, cannot exist with uniformity. Let us, then, cease to echo the accusations of detractors who deplore our lack of uniformity, since it is precisely in this that our superiority lies. Uniformity excludes catholicity. The Roman Church lost the right to call herself catholic when the Greek schism, the result of the endeavour by Rome to force external unity on the eastern branch, took place; since which, Protestant nations have escaped from her yoke.

INFORMAL UNITY.

Many Christians, alarmed by sectarian pretensions, see nothing but evil in all Church organisation. A book has lately been written on this subject: "Christianity without Churches."

It was the fashion in my youth to profess indifference to all Church questions. People honestly believed that Christian charity was incompatible with a sincere attachment to a special church. And one still sees many devout Christians always seeking, but never finding, a perfect church, who set themselves up as judges, but will be judged by none; and who are at last stranded in an ecclesiastical scepticism, in which their activity is weakened and their piety soured.

This exaggerated individualism ignores organisms established by God. The member says to the body, "I have no need of thee!" In the pride of its own present it ignores the past, and is persuaded that at a word from it History will re-write itself.

The unity to which all this tends is a unity of confusion. Ecclesiastical indifference fatally prepares the way for dogmatic indifference; and sometimes to a reaction of doctrinal narrowness. And as human infirmity besets the self-confident, the most extreme individualists keep, unawares, some traditions which they think it their duty to graft by force upon other churches, so as to put an

end to differences, the value of which they are unable to comprehend ; thus adding another element of dissension.

As regards the world, this individualism shows itself in a fierce disdain of all human elements, and in a strange laxness, which yields to the most dangerous demands of the civil power ; and thus churches, whose members have lost all Church spirit, become incapable of maintaining their independence.

There are Christians with views so wide that they cannot sympathise with the bonds which unite their brothers ; for there is a fanaticism of breadth as well as of narrowness, both tending to the same result. To one, his creed is an infallible Pope, and to the other every definite conviction is an enemy to be opposed. Both equally rebel against the laws of history. The triumph of true unity has been greatly retarded by this individualism.

MULTIFORM UNITY.

Unity, built upon the ruins of the existing order of things, is repugnant to the true Protestant instinct. Let us ask the Reformers at Geneva, in Holland, in Scotland, in America. They will tell us that they wish to establish a society, and not a confusion of individuals, connected by no definite bond. More than this, the living God, the God of nature and of history, abhors selfish isolation. His works are a connected chain—a visible organisation. The unity commanded by the Apostle, claimed by the churches, is that organic unity of which we find the type in creation, and especially in the family. It is opposed to uniformity ; allowing, and even encouraging, a variety of forms. It was perhaps necessary that the one Church should be split up into many, so that each might show forth, though often in an exaggerated form, one aspect of Divine thought. Those differences which do not compromise unity of spirit are clearly allowed by God. But we are apt to mistake the means of grace for the grace itself, and to give to every shade of difference a capital importance ; thus provoking bitter and endless dissensions. The Reformers themselves did not always understand the fulness of the Gospel which they proclaimed ; and their work can only advance by repudiating the violent means by which they sometimes compromised it.

If uniformity involves violence, multiform unity shuns it. The first can be realised only by denying the rights of the minority. Read the history of the last council, and you will see through what tyranny over the conscience this unity is obtained. It is the law of Darwin applied to the Church—a struggle for existence—the weaker, however valuable, destroyed by the stronger. These laws

of fallen nature are totally opposed to those of the kingdom of grace, which is governed by the law of love ; and we are bound to revere every church in which we perceive symptoms of the Divine life, opposing what we deem its errors, but not denying its Christianity. Yes ; this multiform unity is founded on love, and is, therefore, the only unity which can be a bond of peace.

In contrast to chaotic and formless unity, stands this third kind, which is multiform and organic. It is not merely a collection of individuals in juxtaposition. It is an organism, and can only be achieved by churches drawing nearer to each other, not merely by the union of Christians, members of these churches. The extreme individualist ignores churches, only their members are dear to him ; and if his dream were realised, churches would cease to exist. If the cry echoed from east to west, "Sons of God, ye are free—unite yourselves !" how would they unite ? Groups would soon be defined according to certain affinities, historic, dogmatic, or ecclesiastical. And the result of destroying historical churches, in the hopes of facilitating the union of the faithful, would be that other churches would arise upon their ruins, to claim their heritage and revive their traditions.

One error of the Roman Church, which confines the invisible church to the narrow limits of her own, is the confusion of two spiritual realities—the invisible church, known to God alone, and the unity of the church which is manifested to man by the organisation of the universal church. Impossible to render the first visible ; but it is our duty to hasten unity by labouring for the organisation of the universal church ; and we may hope, some day, to celebrate the federation of churches and to astonish the world with the success of all the struggles, and even of all the divisions with which the pages of church history are full ; so that the saying of the Great Master may be fulfilled, "One flock under one shepherd."

Spontaneous unions, like those of the Evangelical Alliance, pave the way to better things. They facilitate the reconciliation of Christians, and this should be a prelude to the agreement of churches.

A Commission of Arbitration might do a good work, in defining the limits of activity to each church and religious society. It might smooth difficulties and harmonise the efforts of the different churches. What good might not this system have achieved in Italy ! What scandals might not Protestantism have been saved by it ! Shall we commit the same mistakes in Spain, to be followed by the same disastrous consequences ? And in my own dear country, where the harvest is plenteous, though the labourers are

few, shall we waste our already insufficient resources, and stultify our best efforts for want of unity of plan and purpose? Think of the many countries in which Christian life exhausted itself in intestine struggles. Generations suffer and die, seeking the salvation which we have not time to offer them. Is not this a question which commands our attention?

You have all heard of the œcumenical council held in London a year ago, in which a large number of missionary societies took part. This and subsequent meetings have taken up the question. The great missionary societies have found themselves obliged to sketch the basis of a federation, which should regulate their relation to each other. Thus the council fulfilled its glorious work, and furnished the churches with wise teaching and a powerful example.

To uniform unity, whose only bond is submission, to informal unity, whose only bond is confusion, we confidently oppose multifiform unity, to be realised by the federation of churches. Of this alone can it be said that its bond is that of peace.

One word, and we have done. The churches, by the realisation of this sacred federation, to which all invites them, will bestow on our century the much needed blessing of a formula which may put an end to the political and social conflicts which distract it. The federal form alone cherishes the right alike of the few and of the many. It alone responds to the longing for strict justice and for truth, which God has implanted in the hearts of men, and, at the same time, satisfies the desire, scarcely less strong, for cohesion. In showing a type of organisation which can apply to all departments, the Church will give to our century an eloquent proof of the truth of the principle, which mankind would fain forget: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

III.

CHRISTIAN UNION NECESSARY FOR RELIGIOUS PROGRESS.

The Rev. Dr. John Hurst, of Madison, New Jersey.

I. THE IDEAL CHRISTIAN CHURCH.—The first period of Christianity presents us with the best view of the Church of Christ, and all subsequent history is simply a succession of approaches to, and departures from, that pure beginning.

Christ had two fundamental thoughts in regard to the body of believers: First, that they should be pure; and second, that they

should be united. Only from purity as a root could there be hope of the vigorous growth of unity.

The Church was the leaven which should leaven the whole mass of the human race. "This is my commandment," He said, as if all commandments were comprised in this, "that ye love one another, as I have loved you." Who will measure the depth of Christ's love for His children? No language can express the force of this great love. Yet this boundless and indescribable love is the measure and example of the love which all believers are enjoined to exercise toward each other.

But as Christ prays that those who have been taught by Him may be united by the great bond of love for Him, He looks into the far future. He foresees that the unity of His people is to pass through the severest ordeals, and hence He says: "Neither pray I for these alone; but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

This aspiration for unity entered into the whole structure of the primitive Church: "The multitude of them that believed were of one heart and of one soul."

Doctrine.—The unity of the Church is clearly taught in its doctrinal structure. The sacred writers from Moses to John taught the same truth. One may declare the great necessity of faith, another that of works, but all agree on the necessity of faith and works. The oneness of Scriptural doctrine gave the Church its marvellous oneness of faith and power—one common rule of life. By and by there arose serious divergencies of view concerning fundamental truths, such as the procession of the Holy Spirit, and the relation of sin and grace. But all who were of devout life and sincere purpose professed firm faith in the Scriptures, and in due time the real departure from the written word was seen and decided, and men either returned to the Scripture standard, or passed out of the pale of the Church. But there was always a general progress. Each age had its own problems to solve. The second century settled the question of the monarchism of God; the third established the true distinction of the persons in the Godhead; the fourth settled the doctrine of consubstantiality in God. These were all necessary stages on the highway to truth; and, as a proof of the unity of the apologetic period, stands the fact, that the literature of that age is still the greatest storehouse for Christian defence.

The Experience.—The Church in its purer periods has always attached a vital importance to religious experience. Of all the lessons of Pentecost this is the supreme one: The human spirit must

become the temple of the Holy Ghost. When the Christians met together they found themselves at once brothers by virtue of a common regeneration of soul. They had been made one in Christ. This destroyed all artificial distinctions. Perpetua, of noble blood, rejoiced to kiss, when dying, the slave Felicitas. This oneness of Christian experience has been one of the most beautiful of all the characteristics of Christian history.

Where two men are united to Christ by the same experience, and are seeking a common final reward, and partake of the same Divine mysteries, they are brothers. Where God sets his seal of approval on his workmen, and gives them success in the saving of souls, and their lives illustrate the doctrine which they preach, they belong to the great community of believers, and are brothers, wherever found. Archdeacon Hare says: "If the body holds to the one Head, and is connected by the one faith, and is sanctified by the one baptism, it is a Church before God, and woe to us if we deny it is so!" *

II. UNITY AND UNIFORMITY—UNIFORMITY NOT DESIRABLE.

The limited vision often confuses unity and uniformity. Each may exist without the other. There may be a spirit of love and heartiness in co-operation, and yet no oneness in form and method. On the other hand, there may be a form of co-operation, and yet no unity of soul. The numerous sects of the Russo-Greek Church are a notable proof that there may be a form of unity without any approach to the fact.† *Ubi Spiritus Sanctus, ibi Ecclesia*. No unchanging form of Church government was delivered to the Apostles. Indeed, Paul teaches that this diversity is essential to the development of the Church.‡

There was no uniform usage in fasting throughout the Christian territory, but they all remained in the spirit of love; this very diversity of custom, as Irenæus says, commending the unity of their faith.§ Some churches had no bishops, as the Scots and Goths; others had one in the whole country; while others had one in each important city.|| Yet these Churches remained in loving fellowship. Uniformity of rites and usages was never regarded as necessary.¶ Tertullian says: "We are ready to die for each other, and we call one another brethren because we acknowledge one and

* See introduction to "Sermon on the Unity of the Church."

† See Eckhardt, "Modern Russia." This author furnishes numerous evidences of the inward dissensions in the Russo-Greek Church.

‡ Compare Hodge, "Conference Papers," pp. 306, 307.

§ *Apud Euseb.*, lib. 5, cap. 24.

|| Stillingfleet, "Irenicum." Phila. ed., 1842, pp. 369, ff.

¶ Lord King, "Primitive Church." New York ed., p. 283.

the same God and Father, and have been sanctified by the same Holy Spirit, and have been brought from the same state of ignorance to the light of the same marvellous truth." *

III. THE FAILURE OF ENFORCED UNIFORMITY.

Attempts to enforce uniformity of ceremonial and organic forms have always defeated the objects they were designed to promote. The Act of Uniformity, passed in the first year of Queen Elizabeth and re-affirmed at the Restoration, was highly disintegrating in its issues, and was the most unfortunate act of her long and brilliant reign, so far as the general interests of the Church were concerned.

King James I. had the same Utopian dream of the necessity of outward uniformity, and declared: "I will have one doctrine and one discipline, one religion in substance and in ceremony." † By the Act of Uniformity two thousand ministers, among the most zealous in the land, were separated from their flocks. The whole stormy career of the English people and Church from 1560 to 1662 proves the utter inability of mere legislation to promote unity of soul by ordaining outward uniformity.

Vaughan, a wise critic of Protestant differences in England, says: "The works of God are everywhere characterised by variety, and a plan to separate men from all temptation, either to presumption or discontent, by conferring benefits upon them on the principle of a strict, monotonous equality, would make human nature an exception to the general character of the system with which it is connected. . . . Our heavenly Father has given more of the charm of variety to man, the noblest of His works, than to any other part of His creation known to us." ‡ The law is: Oneness of spirit, but diversity of gifts. The unity of the Church is unity in Christ.

There is a love which controls and combines diversities, and even converts them into great forces. § Bacon's excellent maxim is worthy a place on all denominational escutcheons: "*Differentia rituum commendat unitatem doctrinæ.*"

IV. THE AMERICAN EXAMPLE.

The American Church presents the most recent illustration of the union of evangelical Christians amid great diversity of doctrinal

* "Apolog.," cap. 39.

† James I.'s Declaration at the Hampton Court Conference.

‡ "Religious Parties in England," pp. 178, 179.

§ Rothe says: "Every one will acknowledge without hesitation that the highest unity, the most perfect catholicity, is that which comprehends, combines, and reconciles the utmost fullness of diversities."—*Anfänge der christlichen Kirche.*

interpretation. The Colonial period, from 1617 to 1776, was distinguished for variety of population and religious belief. Every Protestant country in Europe had its representative on the American continent. When Protestantism in Europe was suppressed for a time, as when Mary succeeded to the throne of England, and the edict of Nantes was revoked in France, the American colonies offered security from the block and the stake.

Ten different currents of blood and race made up the population of the colonies. These had come with their diversities, and yet the common sufferings through which the colonists had passed, and the distance at which they now lived from the old battle-fields, taught them something of necessary charity for working out their ecclesiastical mission. Their fundamental motive was religious liberty, and not commercial advantage or the rearing of a political structure. European writers have been correct in terming the first stage of the American political structure a "Theocracy."

Calvin, exiled first from France and secondly from Geneva, was known to have said: "Keep your small differences. Let us have no discord on that account; but let us march in one solid column under the banner of the Captain of our salvation, and with undivided counsels form the legion of the cross upon the territories of darkness and death. I should not hesitate to cross ten seas, if by this means holy communion might prevail among the members of Christ." * Later Wesley said: "I desire to have a league, offensive and defensive, with every soldier of Christ. We have not only one faith, one hope, one Head, but are directly engaging in one warfare." †

The emphasis placed upon the distinguishing doctrines of Christians has never been so strong in the United States as in the mother countries. All the American denominations have depended entirely upon the operation of the voluntary principle for the support of their institutions of learning, the building of their churches, the support of their clergy, and the evangelisation of the neglected and forgotten. The very conditions of their existence have brought them within clear view of each other. They have been compelled to combine their efforts for the lifting up of the fallen, caring for four millions of liberated slaves, the reaching of the unevangelized, and the ministering to the wounded and the dying in battle.

V. NO AMERICAN SURRENDER OF DENOMINATIONAL INDIVIDUALITY.

Yet no American evangelical Church would respect itself should it make a surrender of its own individuality. Not one feels that to

* See "Address to the Lutheran Churches."

† "Letter to a Clergyman of the Church of England."

be loyal to the charity of believers it must forget its own history, bury its doctrinal standards, and avoid preaching on the doctrines that have given it its individuality and much of its endurance. Nothing is gained by the destruction of personality and denominational integrity. Each is stronger because of a just fidelity to its past. All the great bodies of Evangelical Christians in the United States are mightier because of their unbroken unity. Much of the development of the Church has grown out of the assertion of individuality.

VI. GROWTH OF CHRISTIAN UNION IN THE MOST RECENT TIME.

The last half century has witnessed more cordial relations among Christians than at any time since the Reformation. In evidence of this we notice :

The Prevailing Theology.—The presence of the common sceptical foe has led the Church to inquire anew into the evidence of its supernatural origin. Thus has arisen the recent great productiveness in apologetical literature. All Protestant countries have shared in this noble work. Germany, the first to revive the attack on faith, has been the first to resist it. As a distinct department of apologetics, we may name the new examination of the Scriptural records. What does God say to us ? These are serious inquiries. In exegetical theology we find the countries and the Confessions combining for the important work of scriptural interpretation. A single commentary, edited in the original German by a theologian on the banks of the Rhine, and in the English version by another on the Hudson, is the joint production of twenty Continental and fifty American editors and translators. *The Speaker's Commentary* is, in another sense, the fruit of varied scholarship. It is an unmistakable sign of the times that when the Church proposes to accomplish some great exegetical task, it should endeavour to combine writers without serious question as to their confessional differences.

Measures toward Union of Organization.—Denominational union has been assuming a historical importance. The Evangelical Union of the Lutheran and Reformed Churches in Germany in 1817 was the initial step in Protestant Germany. The re-union of the Old and New School Presbyterian Churches in the United States was a great advance. The various members of the leading ecclesiastical families have been consulting—such as the Pan-Anglican Convention in Lambeth, and the Pan-Presbyterian Convention in Edinburgh. The two chief Methodist Churches in the United States—the Methodist Episcopal Church and the Methodist Episcopal Church, South—have held consultations ; and the former

has inaugurated arrangements for a meeting of all the Methodist Churches of every country. This tendency toward organic union is in the ecclesiastical atmosphere about us.

Danger of Premature Union.—There is danger, however, that organic union may be prematurely adopted. Real union is not a manufacture. It is a growth, and must be inspired by Divine law. Love cannot be controlled by the vote of an assembly or the stroke of a bell. The premature union of religious bodies brings more evils in its train than if there had been no approach at all.

The Lesson of the Evangelical Alliance.—The Evangelical Alliance is an outgrowth of the irenical spirit of the century. There is an American thread in this fabric. In 1839 there was formed in New York, chiefly through the labours of Rev. Dr. Schmucker, a society for the purpose of promoting Christian unity. This society became extinct, but in May, 1846, about fifty American divines and laymen met in New York, formed the first nucleus of the American Branch of the Evangelical Alliance, and appointed delegates to the approaching London General Conference. Then we notice a German thread. In 1842 the Rev. Dr. Kniewel, arch-deacon of Dantzig, travelled through England, France, Belgium, Switzerland, and Germany for the purpose of promoting friendly relations between Christians of both Established and Dissenting Churches. In 1844 he published an account of his journey, and thus prepared many minds for co-operation with the Evangelical Alliance. In 1845 the Protestant Church of Lyons called a meeting in favour of united Christianity. A committee was formed in Lyons, Paris, Nimes, Brussels, Geneva, and Lausanne. But the English thread is the most important. A number of meetings in favour of Christian unity finally culminated in the London General Conference. There was no disposition on the part of any Church connected with the Alliance to escape from Confessional accountability and individuality. But it was taught that there was place for a wider co-operation of believers; and that the united action of evangelical Christians could accomplish a work which could not be done by individuals.

Sunday-school Instruction.—In 1872 an effort was made in the United States for a uniform system of Sunday-school instruction. A special committee met in New York in 1871, and decided upon a uniform lesson system, and presented it to the Convention at Indianapolis in 1872, when it was adopted. A committee from different parts of the United States and Canada, representing different denominations, were appointed to arrange a series of Bible Lessons for a term of seven years. It was recommended that the Sunday-schools of the whole country should adopt this

lesson system. British Sunday-school workers approved of the plan. The trial of the first seven years' Lesson System has proved an eminent success. A committee, from all the leading American Churches, arranged a second systematic course of instruction. This is now prosecuted all over the country, and in nearly all the foreign mission fields of the American Church. Out of this has grown the Chautauqua Convention, held every year in August, and attended by persons interested in Sunday-school work from all parts of the United States and the Dominion of Canada. The plan for normal class study is carefully prepared, and is carried out by teachers and lecturers without regard to confessional differences. The Chautauqua Literary and Scientific circle utilizes existing Sunday-school organisations. It prescribes a course of study, and is valuable in the impulse it gives to many minds for study at home.

Bible Revision.—One evidence of the fraternal relations of the various Anglo-Saxon religious bodies may be seen in the measures adopted for a revision of the authorised English version of the Scriptures. In 1870 the Convocation of Canterbury appointed a committee of eminent biblical scholars of the Church of England, with power to revise for public use the Authorised Version, and to associate with them representative biblical scholars of other Christian denominations. The American committee was organised in 1871, by invitation and with the approval of the British revisers, and began work in 1872. The British and American committees are virtually one organisation, with the same principles and objects, and in constant correspondence with each other.

Young Men's Christian Associations. — These were organised in London in 1844 for the purpose of shielding young men from the temptations surrounding them. In 1851 an association was formed in Montreal, and shortly afterward another in New York. Since then they have multiplied in all parts of the Christian world, and are maintained by the various evangelical denominations.

VII. NECESSITY OF UNION IN OPPOSING ERROR.

Heathenism. — Unity of purpose at home in organizing missionary work, and a sense of fraternity when in contact with the heathen, are absolutely necessary for the highest missionary success. Distance from the battle-fields of home makes the missionary, when face to face with idolatry, forget largely the distinctions and prejudices of his native land. Livingstone has said: "All classes of Christians find that sectarian rancour soon dies out when they are working together among and for the real

heathen." But the heathen must be made to see that beneath all the apparent divisions among Christians there is a pure love and fellowship prevailing among all workers in their midst. Love is the one thing against which there is no argument. The spirit of the Evangelical Alliance has even extended to the far-off heathen fields.

Romanism. — Romanism, while it has made its own boast of unity, has always charged Protestantism with divisions. The reverse is the fact. Jansenism in Holland, and Old Catholicism in Germany and Switzerland, are indices of the completeness of the inner spirit of disruption. The Reformation was an effort in the direction of the unity of believers. Dorner declares his purpose in writing his history of Protestant theology: "Under the guidance of the spirit of evangelical Christianity, in spite of the variety of nationalities, as well as the manifold conformations of evangelical Protestant Christianity among those peoples who have appropriated the blessings of the Reformation of the sixteenth century, in spite of the divisions in language, usages, and habits, evangelical Protestant Christendom is a unity." When all Protestants can approach each other in a spirit of love, each preserving his own individuality, yet co-operating for the progress of the Gospel, there will be few to believe any longer in Bossuet's dream of the divisions of Protestantism. As a practical illustration of the power of interdenominational union to counteract Roman Catholic error, we may refer to that noble and successful institution, the Gustavus Adolphus Society, in Germany, and the American and Foreign Christian Union, in the United States.

Scepticism. — The present attack of so-called Liberal theology on the one hand, and Materialism on the other, should not create discouragement among believers. There must be some wise end in the Divine permission of the hostile forces through all these ages, from Celsus and Porphyry down to the present generation of the Idolaters of Force. Perhaps the visitation has made the Church look more attentively upon the grounds of its faith, and to have care that no rust gather on its sword and shield. The new foe is only the old one. The infidelity of to-day has simply the rouge of this newest century upon its wrinkled face. This same changing, yet slowly-dying, infidelity would take away our comfort in the present life and our hope for the future.

In the presence of this Vandal scepticism the Church has a new reminder of the necessity of a loving union of all believers in our Lord Jesus Christ. There must be one front against this eager foe. The Church can afford to waste no vital force in a controversy on matters of small moment.

The union of believers will be misjudged by our foes. Even this Evangelical Alliance is termed narrow. The union which it teaches causes great offence to those who doubt the fundamental principles of the Christian faith.

When such a session as that of the Evangelical Alliance in New York, in 1873, can awaken protests on the part of sceptical adversaries, we accept the protest as a gratifying index of the power of Christian union. The oneness of all believers must awaken the fears of all enemies of evangelical truth, whether in the Old or the New World. It is one of the new prophecies of final success: *Christe, viciati!*

Unity of Society.—The world is divided. Christ directed the attention of His disciples to the power of His atonement as the world's great edifying agency: "And I, if I be lifted up, will draw all men unto me." There is no hope of the union of these jarring millions of our fellow-beings under one form of government, or social system, or ecclesiastical organisation. But we can hope for union under the common banner of the Prince of Peace. All sin is disintegrating and dispersing. But the Gospel of Christ must remove the causes of controversy, and bring long-lost brothers into a new acquaintanceship and everlasting union.

VIII. THE ADVANCE YET TO BE MADE.

If the union of believers is such an important factor as we declare it to be, it is clear that its whole mission has by no means been fulfilled.

1. Greater attention must be given to the preaching of fundamental Christian doctrines. The depravity of the human heart, thorough repentance because of sin, faith in Christ, regeneration of the heart, the sanctification of the believer, the personal and individual resurrection of this human body, the recognition of friends, the salvation of believers, and the enduring punishments of the finally impenitent—these are the truths which the first preachers boldly declared, and which gained the Church its first power. There is no substitute for them. They are needed now as fully as when Paul made his first missionary tour through Asia Minor, or missionaries from Italy first landed on the shores of Britain.

2. There should be a more frequent interchange of denominational sentiment. While each great religious body has its own history, its dearest and most revered names, there need be no surrender of them; but many difficulties may be removed by a more frequent and cordial reciprocity of love and visitation. The Fathers of the early Church were constantly visiting the separated

sections and bringing all parts into spiritual homogeneousness. The churches of Asia Minor and those of Gaul encouraged each other in the sore persecutions through which they had to pass. Justin Martyr chose the itinerant life for his ministerial career, and we find him in Ephesus, Egypt, Lower Italy, and Rome, binding all parts of the Church together by the force of his personal presence. The personal interviews between the Reformers, their fraternal meetings and discussions, were of marked effect* in promoting harmony of action and the removal of many theological differences. The journeys of Erasmus, fond as he was of Greek study here in the silent cloisters of this city, had much to do with developing a homogeneous theology and a unity of action in Switzerland and Holland. There was just a little stir and emphatic discussion between Luther and Zwingli at Marburg; but the clearer vision has long since decided that their disputation accomplished great good, saved much heart-burning, and made more feasible a later harmony of the Protestant view of the Lord's Supper. No; denominational sympathy without the compromise of denominational individuality has not yet run its race.† There is much room for sympathy still! For the better reaching of the masses, the educating of the young, the uplifting of the poor, the learning of the best methods from each other, we need, for the great advances required by the future, this broader and more frequent denominational communion.

3. There should be a more intense treasuring of possessions common to us all. Few churches are the sole authors of their own most precious treasures. Even Christianity has its Jewish origin. The whole Church of Christ has common treasure in the theology of the first five centuries. The writings of all the Reformers can stand in brotherly union on the shelves of any library. To whom belong the martyrs? Shall Italy and Switzerland lay sole claim to their heroic Waldenses?

The theology of two centuries ago in England belongs to universal Christendom. The hymns we sing have been struck first from very varied harp-strings. The psalmody of our Protestant Churches has come from all quarters and from all Christian ages. The partition of the choice hymns of the Church among those who claim their authorship would be no more possible than the parcelling

* Piper (see *Evangelischer Kalender*, Jahrgang, pp. 29-60), furnishes an interesting sketch, with many new details of the travels of the Church Fathers.

† Hodge says, on Paul's doctrine of the necessary union of believers, "that God means by creating us so diversely: 1. That each should be content; 2. All should sympathise with each other; 3. All should co-operate."—*Conference Papers*, pp. 306, 307.

off of the sunlight. The great Confessions, which are the purest voices of the Churches, have gone far beyond their original limits. Why should there not be a treasuring of each other's possessions, a just love for the great achievements of all the servants of Christ by all the servants of Christ? He who has fought well for the good cause of the Gospel belongs to the heroic group of the one whole Church of Christ.

IX. UNITY IN THE CHURCH MILITANT A PREPARATION FOR THE HIGHER UNITY OF THE CHURCH TRIUMPHANT.

He who cultivates the fraternal spirit amid the strifes and convulsions of the present life is better prepared for the peace and rest of heaven. The great champions of the truth, as they have drawn near the end of their work, have always counselled forbearance and gentleness. The Church here is the only type we have of the Church hereafter.

As we look about us to-day we no longer see faces familiar and dear to the members of this Alliance. They have taken their permanent place in the church of the first-born. Some, while the charm of their earnest words yet lingered in our ears, went home to their crowns and psalms.

"One family we dwell in him,
One Church above, beneath,
Though now divided by the stream,
The narrow stream of death.
One army of the living God,
To his command we bow;
Part of his host have crossed the flood,
And part are crossing now."

The underlying ground for this endeavour after a higher unity is Christ's reconciliation of all "unto God in one body." He is the bond of union, and through Him and in Him only can we hope for the completeness of heaven. We are hastening to the better day. In due time we shall cast aside this coarse working garb, and, as Luther was wont to say, "We shall put on our Easter robes." Then there will be one home and one song. The divisions and confusions of this mortal life will be forgotten in the lasting union of heaven. We shall no longer remember the Babel of earth, when our ears catch the first harmonious syllables of the one language of the everlasting Pentecost.

Anglo-American Section.

I.

SUNDAY-SCHOOLS.

Tuesday, 2nd September, at 8 p.m., in the French Church.

THE REV. JOHN HALL, D.D., OF NEW YORK, IN THE CHAIR.

Prayer by the Rev. DR. WASHBURN, of New York.

A LETTER of apology for absence was read from Sir Charles Reed, which, after referring to a painful bereavement, said, "Our Sunday-schools must advance with the times. Their range must be wider, their aim higher, and the teaching power must be characterised by deeper culture and more prayerful solicitude. 'My class for Christ!' Every teacher uttering this noble resolve must be a Christian."

The first paper was read by

The Rev. Dr. Anderson, of New York.

Although the Sunday-school is of human origin, yet so perfectly adapted are its ministries to the aims of the Church, that the Holy Spirit seems specially to have this instrumentality as an important fellow-helper of the truth. The only true place for the Sunday-school is within the church. It can hold no independent, much less a rival, position. The human organisation must live by and within the Divine, so shall the glory of the one be a crown to the other. Such a relationship has existed, greatly to their mutual advantage, between the Church and the Sunday-school. We have here a connection closer than the union of two distinct bodies co-operating in harmony. It is rather the perfect organism, availing itself of the offices of a member which its own vitality has developed, to come into closer relations with its surroundings. This is effected in several ways.

First, by personal contact; the Church through the Sunday-school influences the young. In asserting this, we would not be understood as holding the view that the Sunday-school is exclusively confined to the young. Yet we maintain that the Sunday-school was originally designed and is chiefly maintained for the young.

To have and manifest the Spirit of Christ, the Church must have a warm heart and open arms for children. Like her Lord, she must actively say, "Suffer little children and forbid them not to come unto me." Holding His Gospel, and living on the earth the representative of her risen Saviour, she must attract and win to her fold the little ones. They must feel the promises, the invitations, and the salvation of the gospel are for them, that Jesus is their own Redeemer, that they are commanded and permitted to trust in Him, and that their tender faith and experience will not be repelled, but gently fostered by the simple ministries of the Church.

The Sunday-school strives to effect all this, and, with the blessing of God, has been wonderfully successful. Devoted teachers have gathered to them the hearts of children. Those who are familiar with Sunday-schools will have gratefully noticed how powerful is the influence of the loving teacher over the scholars, and how a bond has often been formed that has bound the two together in a union that even death could not dissolve.

Now we hold that this personal contact, through the Sunday-school, between the Church and the young is most important to the carrying out of the Saviour's design of the Church; and hence He has put in her hands this special instrumentality. Nor can we see how His purpose could be so well secured in any other way. Individual effort, besides losing the aid of organisation and the concentration of numbers on a single end, obscures too much the Church's idea, which is the harmonious blending of diverse elements, each actuated with one and the same spirit, into a perfect whole—a body—to form which Christ died. There is another agency to bring the religion of Jesus into contact with the young, with which neither the Sunday-school nor any other institution can ever come into rivalry—the Christian family. It has sometimes been urged against the Sunday-school that it has weakened this influence; but there can be but little doubt that it has wonderfully aided and supplemented domestic instruction, sustained the sanctity of home, and taught, as a cardinal virtue, loving obedience to parents. We need the Sunday-school, not only because so many families call not on the name of the Lord, but also to direct the eye of the little one, beaming with the joyful light of his own sweet home, to that Christ who has joined in a family fellowship all who love Him, until, within the household of faith, he seeks and finds among the children of God a companionship as dear, a sympathy as unalloyed. Then is accomplished, by the ministry of the Sunday-school, the beautiful design of the Church to stoop down to the child in his temporal home, and not

by transferring his love, but by purifying it, enable him to find his renewed nature in its Divine longings more fully met within her own spiritual fold.

Secondly, the Church through the Sunday-school influences the intellectual training of the young. Paul said, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things." Now as there is a mental condition belonging to the child so peculiar to it that in manhood another is assumed, if the man would teach the child he must do so by becoming in an important sense a child again. Abstract truth must be presented, as far as possible, by illustration, principle instilled by example, events impressed on the memory by local associations, and reverence for truth enforced by the love of the person who speaks it. It is in this way that the Sunday-school takes the Bible and make it a controlling force in the thinking of the child. The Bible is accepted without controversy as the basis of all instruction—its places of interest are mapped to the eye, its doctrines are accepted, its promises relied on; in its revelations of the future, heaven and hell become realities, and in Jesus of Nazareth all prophecy is fulfilled, all types and shadows and rites find their substance, while to Him, as the brightness of the Father's glory, and express image of His person, every little one is taught to look up in loving confidence as his friend, his Saviour, and his Lord. As in the Sunday-school the Bible lies at the foundation of knowledge, it appeals at once to the curiosity of the child, and hence a necessity arises for books that furnish information respecting places referred to, and the history of countries mentioned, terms used must be explained, customs elucidated, and, in a word, the child must be transferred in thought to Bible lands and Bible times. Everything becomes thus real to him. His religion is not misty and vague. It comes not in a voice so distant that its utterances are indistinct. He learns it not merely from its effect on persons and nations long since passed away. The thoughts of Christianity mingle in his everyday life, and are as familiar to him as the scenes of home; he realises that in God he lives and moves and has his being.

There is another class of literature for which the Sunday-school has made large demands, although its production is by no means confined to it. We refer to works of fiction, written in a style suited to the capacities of the young, and designed to illustrate and enforce some one or more aspects of truth, to correct some particular fault, or inculcate the practice of some virtue. In this department it is true there has been much that could be judiciously condemned, and its issue would be a matter only of regret were it

not to be regarded as the imperfect beginning leading to a more excellent way. There are books which tend to weaken the powers of those who read them, giving often a morbid type of goodness, and drawing pictures of impossible character, fostering a dreamy, dissatisfied disposition, exclusive and suspicious, or so representing piety as to repel an earnest manly spirit. Such books, however, have been largely replaced by those of a decidedly different tone, in which Christianity inspires alike to humility and endeavours to the subduing of self, to the cultivation of the social graces, and to the pursuit of the right, not from the desire of applause, not because it insures a reward in time, but because it is pleasing to Christ, beneficial to others, and advances the soul in the experiences of the new life. The result is, that with careful selection, reading suited to all ages, capacities, and temperaments of children may be furnished that will instruct while it interests, develop the intellect while it pleases the fancy, and surround the child in its lonely hours with a society whose influence is purifying, strengthening, and elevating. The literature it has called forth is continually rising to higher excellence.

Thirdly, the Church, through the Sunday-school, interests the young in those ordinances of religion, on the observance of which her progress, if not her very existence itself, depends. Christianity is not a system of legal restraints and enforced commands, nor can the Church ever fulfil her mission by reducing "the law of the Spirit of life in Christ Jesus" into a series of carnal enactments. No yielding of outward obedience will meet the requirement of the new birth—of being born again of the Spirit. Never will the observance of the Sabbath, of the sanctuary, of Gospel ordinances, fit into the spirituality of the religion of Christ, until it is lifted above the exactions of mere duty, and attracts the love and reverence of the heart. Jesus re-enacted no "thou shalt not," to guard the sanctity of the Lord's day. He recognised the Creator's gracious gift to man of a rest-day. In the stillness of the tomb He fulfilled the ritual symbols of cessation from labour with which the Jewish code had surrounded it. He then rose on the first day, transferred the memorial from the old to the new creation, and for ever sanctified it to Himself in the loving worship of all His saints. The Church, catching the free spirit from her Master, and feeling the importance of instilling it into childhood rather than laboriously seeking to correct the error in later years, by the truth reluctantly accepted, has wonderfully succeeded through the Sunday-school in throwing a charm around these sacred institutions. Sunday need be no longer a tiresome day to the little one, who, deprived of his play and rollicking activity, has nothing to engage him instead, but he

may regard it as especially for himself. He is prepared, with his associates, to tell what he has learned on things and subjects that interest him most deeply, and from the lips of a teacher who has won his heart still more. His inquiries are welcomed, and, as far as possible, answered. Subjects that might be otherwise abstruse are illustrated on the blackboard or by an engaging parable. His love of joy is met in the song that infant voices raise. The brief prayer impresses on him his dependence on the love and care of His heavenly Father. To the service of the church he goes, not feeling it to be either strange or discordant to his feelings. He is prepared to join in the worship, feels the kindly influence of the place, which to him seems to be the centre and the source of so many pleasures. In the sermon of a children-loving pastor he catches up many a thought, and, drawn by the Holy Spirit, he begins to love the Gospel as a message from Jesus, even before its doctrines are understood. The Gospel ordinances attract particularly his attention, and fix themselves on his youthful imagination. He sees they are pledges of a fellowship into which many of his dearest friends are joined; they first attract his curiosity, and as their meaning is unfolded, the awakened curiosity often resolves itself into the strong desire, through the outward sign, to become united to Christ.

The value of this influence of the Sunday-school will be admitted when it is considered how strong become the impressions made by the external institutions of Christianity on the mind of a child. Many a sceptic may trace his unbelief to the discomfort he has been made to experience in the enforced false observance of the Sabbath. A neglected sanctuary and a spurned Gospel may have had its beginning in a failure to attract through winsome ways the heart of the little one whose feet became weary of a path devoid of pleasantness. The Church holds just here in her hand a mighty power. It must never allow the Sunday-school to be divorced from the simplicity of the Gospel as it is in Christ. Not only must its teachings be pure, but the means resorted to to accomplish its ends must be in harmony with those teachings. We may be allowed here the word of caution. Whatever is gained of apparent success by appealing to motives that exalt self, that endanger envy, that lead to deception, is gained at too dear a cost. Let every entertainment be religious; let the exercises all be pervaded with the spirit of worship, so that prayer and holy song will never be out of place. Let the attention be gained, but let it be gained only as a means of leading the child to fix his thoughts on Jesus. The Sunday-school is a blessing only as it draws youthful love within the institutions of the Gospel, and sets down the little child in imitation of its great Exemplar, within the teachings of the Temple of God.

Thus far we have spoken of the Sunday-school as a ministry through which the Church reaches forth her hand to bless the young, and through them incidentally others. The Sunday-school has awakened and kept alive in the Church, to a larger extent probably than any other instrumentality, that tender love for souls which leads her forth on the same mission that brought her Divine Lord to earth. The appeal of the helpless, the engaging, and the susceptible child has often proved irresistible when other motives have failed to call to earnest labour, and many a Christian who has gained large success in winning men to Christ has thanked the Lord for the invitation first given to be a teacher of a class of little children. The benevolence of the Church has also been fostered by the same means; interest in the child has led to interest in its home, and multitudes of destitute families have thus been ministered to, while men and women, whose hearts have hardened against a religion that showed no sympathy with suffering, have been won to the Gospel when the Spirit of its Author has flowed through deeds of mercy performed by His followers. Thus not only has the Church experienced the Divine joy of benevolence, but a wide and effectual door has been opened to enter and gain for her Master a loving control over hearts that were alike hardening against the law of God and the institutions of society, simply because they believed no man cared for their souls. Of course this could not be carried on without there being a marked revival among Christians of the study of God's word. Parents and children during the week give some attention to the lesson of the coming Sabbath. Some passage of Scripture is impressed, some new fact learned, some important question started, some Scripture example studied, some truth fixed, some caution heeded. And though, were we to regard each gain that any one may have made, it might appear almost insignificant, yet when multiplied by the tens and hundreds of thousands who have bent for a longer or shorter time over the lesson, we may almost anticipate the time when the earth shall be filled with the knowledge of the Lord as the waters cover the sea. Shall we call it mere fancy, or the excess of sentiment—remembering that the uniform series of lessons are studied on the same day in every land—to liken these portions of Divine truth as they successively follow one another through the year, to those resplendent waves of light which are now dispelling the darkness, and promise so soon to flood the world with the glory of the millennial day?

I allude to only one other reflex influence of the Sunday-school, and that is the promotion of the spirit of union among all who love our Lord Jesus Christ in sincerity. The field they occupy, the aim

before them, the spirit that animates them all, tend to bring into delightful fellowship the workers in this department of effort. From the very first, union has been more common here than anywhere else in the domain of evangelical work. The different experiences have been brought together, different methods of working have been compared; consultation over the best way of overcoming common difficulties has been sought, and above all, Sunday-school teachers, feeling the need of Divine aid, have been brought to bow together at a common mercy-seat, and implore as with one heart the presence and guidance of the Great Teacher. Thus sacrificing no connection, earnestly teaching what with the Spirit's help each one has drawn from the Bible, all are intent on the child's conversion, and this common end is the bond of union which is drawing together on Gospel ground the different churches of Christendom. Are we not approaching the realisation of that prophecy of the peacefulness of the kingdom of the Branch, when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them." Forms may not be altered, names may remain, but one common disposition and fellowship shall possess all the dwellers in the holy mountain. None shall prey on others, strife shall for ever have fled, and mighty forces often marshalled only to destroy shall be united in a spirit so gentle that a little child shall lead them. The little child of the Sunday-school gathers together the long contending forces of Zion to a permanent union on the mountain of the Lord.

The second paper was read by

The Rev. J. Oswald Dykes, D.D., of London.

After making a feeling reference to the sad calamity which had detained Sir Charles Reed at home, Dr. Dykes proceeded—The battle of to-day has for its focus the day school. All over Europe, and in America also, two spiritual forces are contending for the mastery of the future, and the key of the position lies in the school-room. The spirit of authority based upon tradition, and the spirit of denial turning into license the liberty of free thought; these two strive to secure control over the education of coming generation. In Germany, in France, in Belgium, in Ireland—from Hungary on the east to America on the west, clericalism and secularism are fighting for possession of lower and of higher education. It is a war *à outrance*. But truth and right may lie in the middle, trampled on alike by both these mighty combatants. A faith that is not priest-ridden, nor fed on traditional falsehood; a free education, lay-governed, and open to the wind of inquiry, while yet the

spiritual needs of man are not ignored, nor God and His Christ derided—are not these at this hour among the most real necessities of Christendom? In the meanwhile, what resources have we for accomplishing that better education which we think we see? There are two—the Sunday-school and the Christian home. Only these; and we must make the best and most of them. The Sunday-school is a poor instrument for educating young lives, where the lessons of one hour a week are neutralised or contradicted by the domestic influence of all the rest. The Christian home often lacks the technical skill to inform the understanding with orderly truth, even when it leaves on the soul a holy influence. Together, family and school are the best allies of a Scriptural and evangelical piety.

Is it too much to say that the best minds in the Evangelical churches ought to be turned more than they are to the development and guidance of our Sunday-school system? The time is past when it can be left to a few enthusiasts, or left outside the church-life to haphazard methods and agents. The Church has not yet taken the school sufficiently under its control. Much has been done outside the life of our churches, and by hardly any means at all. The application of the best intelligence of the churches is wanted, not to extend Sunday-schools, so much as to make the most of what we have. We have teachers in abundance, but we do not make the most of them. We have much misapplied energy, through the want of better training and more apt appliances.

What characteristics ought the teachings in our Sunday-schools to possess? Just the characteristics of all good teaching. All good teaching ought to be *orderly, systematic, thorough*. It is too frequently desultory, fragmentary, incoherent. Order of some kind you must have, either historical or doctrinal, or both perhaps. For this end text-books are indispensable. The outlines of saving knowledge should be in every case gone steadily over within a given time. It is a question how far the International Lessons help this, by the necessity of their plan going into minute details, and, for variety, alternating between Old and New Testament subjects. No knowledge is real that is not systematic.

Repetition is vital to all thorough teaching of the young. The ground gained must be gone over again and again, to be sure that it is not lost. As an artist begins with an outline of his picture, and then proceeds to fill in details, so in our Sunday schools we should begin with an outline of necessary truth upon the earliest mind of the child, filling it up as he passes through the necessary grades.

The test of knowledge is examination. To make sure that one

step has been successfully overcome, and the pupil prepared to advance to a higher, no plan is really effective save occasional and careful questioning. Without this we have no knowledge at the year's end as to how much has been learned or misunderstood. Whether, or how far, this should be accompanied by the stimulus of rewards is a point on which opinions will differ. Some may fear to put scholar against scholar as likely to excite unhealthy emulation, ambition, and jealousy, demoralising to the spiritual tone of the Sunday-school. Our inclination would be for a system of absolute rather than comparative rewards, *i.e.*, premiums for given degrees of attainment, with as little competition as possible between rival pupils.

The training of teachers is an urgent want of our system. We have been teaching scholars, but not training teachers. The Sunday-school must be made a real school, a place of instruction. There is no class of pupils so difficult to educate as those whose minds are dissipated and made foolish by the influences of the home and the street. The people of our churches should know more of the school than they do, and pray more for it. As it is, the majority neither know nor care for the Sunday-school, only the few teachers who have given their hearts to it. This should not be so, for the school is the ante-chamber, the vestibule of the Church, into which the believer should enter and take the child by the hand into the house of God. The Sunday-school and the Church need to be taken into closer contact. There is a missing link somewhere. Might it not be found in the children's church? Here the children are taught to worship. From child worship to adult worship would be but a step. The child passing from the Sunday-school to the Sunday church, where it is taught to worship, passes more easily from the Sunday church of the children to the Sunday church of the adults, and to the full fellowship of the Communion table.

Dr. HALL referred to the facilities offered by the International Scheme of Lessons for Quarterly Examinations, and said that pastors who had availed themselves of this privilege had learned much of the Sunday-school. The one defect of the children's church, mentioned by Dr. Dykes, was, that it necessitates a bridge to the adult church. But might not this bridge be found by pastors directing part of their Sunday services to the children?

Dr. SCHAFF said that the chief object in holding the Conference at Basle was to stimulate Sunday-school work on the Continent. Fifteen years ago Sunday-schools were hardly known on the Continent, and the pastors made objections to them as interfering with their business. Now they existed by hundreds, and this was

mainly owing to an American layman (Mr. Woodruf) who, without knowing a word of German or French, managed to establish a Sunday-school in Berlin.

Mr. BROCKELMAN, as representing Germany, said it was just sixteen years when Mr. Woodruf found him out at Heidelberg, and sought to interest him in Sunday-schools. At first he opposed the movement, but was soon convinced of its excellence, and that it had come just at the right time. The cause had been greatly helped by the English Sunday School Union, which had sent money, and had helped to establish publications, without which the work would not have succeeded as it has. The first Sunday-school was not begun at Berlin, but at Frankfort; and there were now in Germany some 2,000 schools, with 9,000 (?) teachers, and 162,000 scholars. In Heidelberg both English and Americans had entered the schools with very little knowledge of German, such was the desire to help. The difficulties in the way of the movement are very great. Religion was taught in the day schools, but there was a great desire to get rid of it altogether, and in many schools it was already reduced. Most of the schoolmasters are not believing men, and though it seems to be a contradiction, the same might be said of many of the clergymen. Some of them persecute the children that go to Sunday-school. Yet there was much to encourage. In all the countries or states the Church government had recommended Sunday-schools, and here were many excellent teachers, especially among the ladies. Religion was often not found at home, and hence the Sunday-school had a great and important work to do.

Mr. DANDLIKER-WURSTEMBERGER, of Berne, delegate from the Swiss Sunday School Union, then addressed the meeting, speaking first in English shortly, and then in German, and with great animation, Mr. Baedeker acting as interpreter. He said that until Mr. Woodruf came there were only some sixty schools in all Switzerland, but from that time they multiplied so fast that they felt greatly the need of an agent, and in this matter England helped them, with the result that at the present time there are 4,162 schools, with 40,000 scholars. The Swiss Sunday-school teacher had to face many difficulties, and bear not a little persecution. The clergy say that where they are Sunday-schools are superfluous, and condemn them as creating pietists. There are large districts without any schools, and if the agent goes to the clergyman he will say, "I don't want a Sunday-school," while his wife will say that nobody will be found to teach. If there should be two or three people who would like to teach, they are afraid to offend the clergyman, and if there are some who are not afraid, there is no room to be found for

a school. But there was also a bright side to the picture. God Himself is in our Sunday-schools. To the question, Why are there so many engaged in teaching of the Lord Jesus? the answer is because he who has felt himself to be a lost sinner, and has received the Lord Jesus, cannot help speaking of Him.

Pastor APPIA, of Paris, in making reference to the movement in Italy, said that it was when he was at Naples that Mr. Woodruff knocked at his door, and desired to speak to him on the subject of Sunday-schools. The movement had prospered, and there was much to encourage. In many cases the schools were taught by intelligent laymen, and he knew a pastor who held Sunday-school at five o'clock in the morning during the summer months. The Sunday-school had been to himself a great blessing, and he was now superintendent of his school.

Mr. PAUL COOK, of Nancy, spoke of the Sunday-school movement in France. The first Sunday-school, resulting from a letter sent by the London Sunday School Union, was established in 1815. Mr. Woodruff had formerly helped the cause in France greatly. There were about 1,000 schools in the country, Paris alone having eighty, with upwards of 8,000 children. There were many churches up in the mountains and far away from any railway station, which he had visited on foot, and after two years of labour he had seen schools established which are flourishing and, in some cases, exceedingly well organised.

Count BERNSTOFF, of Ratzeburg, said that there were two things wanting for the Sunday-schools of Germany—the working of laymen, and the observance of the Sabbath. Hitherto it had been too much thought that Christian work was the exclusive province of the clergyman, and there was nothing like the Sunday-school for dispelling this notion. At the school, also, children are trained early to attend the ordinances of religion, and not to regard the Sunday as a day of pleasure.

Bishop CHENEY, of Chicago, said the great need of the Sunday-school was thoroughly trained teachers. He also spoke of the value of the International Lesson. Poor teachers, who could not afford to buy the principal commentaries, were able to have the cream of them all in their own denominational papers, or in Sunday-school periodicals. It was necessary that the teacher should be well up in the lesson, as some children came into the Sunday-school almost equal, in point of education, to their teachers. Children were also sharp at the putting of questions, and not un-

frequently had their minds full of infidel objections to Christianity, so that it was necessary that teachers should be fully equipped.

The CHAIRMAN mentioned that the "international" system of lessons comprises a course of seven years. In this way six millions of English-speaking children are taught the same things, on the same day, in different places. The Americans spare neither trouble nor cost to ensure the best teachers, and the best means of instruction.

II.

CHRISTIAN UNION AS AN EVIDENCE OF THE TRUTH OF CHRISTIANITY.

Wednesday, 8th September, 9 a.m., in the French Church.

ALDERMAN McARTHUR, M.P., IN THE CHAIR.

AFTER prayer by Dr. Murray Mitchell, of Edinburgh, Mr. Adolf Vischer Sarasin, of Basle, saluted the Anglo-American friends in the name of the Basle Committee, addressing them as follows :

Beloved brethren ! It is my agreeable duty to offer you a hearty welcome in the name of our Committee and the Alliance friends of this town. We rejoice to see so many of the English-speaking brethren among us. Dr. Stoughton told us that the relations between English Protestants and our town are of very old date. I would say even more : The first messengers of the Gospel to the people of our land came from your islands. These missionaries penetrated the wilderness, and their flourishing mission stations soon became centres whence the light shone into the darkness around. The Scotch and Irish pioneers prepared the way for the Anglo-Saxon Boniface, whose name is still of good report in church history.

There is another man whose name should be remembered by all Alliance friends, because he worked for the same object as is aimed at by the Alliance. This man, who 200 years ago gave up his whole life to the endeavour of promoting the union of all the Evangelical Churches, was an Englishman or Scotchman, Dury (or Duräus) by name. He was several times in Switzerland and also at Basle ; but just in this town he met with strong opposition. His aim was to end the discords between the Lutherans and Calvinists, attempting a harmony of confession and creed in which all might join. He even thought it would be a good thing if home missions and foreign missions could work together ; he desired also that the Turks and Jews should not be forgotten, and that a union with the Greek Church should be sought for.

We perceive that this man was far in advance of his time ; and because he was obliged to apply to those who at that time ruled the Church, worldly governments, and the heads of universities, he failed everywhere. His first letter to the rector of the Basle University is dated 1633 ; but as late as 1662 we hear him proposing a general œcumenical council. He eventually arrived at the conviction that he had not gone the right way to work, and he thought to find by the study of the Revelation what he had missed in the work of his whole life.

If this man were now among us, would he not rejoice to see much of his endeavour attained ? A few years ago the two pastors of the dear little Huguenot Church here were the one a Lutheran, the other a Calvinist. And have you not all, by your very coming, joined in the expression of our common faith, forming the basis of our invitation ? And the programme, in its variety of subjects (among which there is mention even of a work belonging to the Greek Church), does it not prove the actual realisation of things which were thought " Utopian " 200 years ago ? There are many among us who do not fully understand each other, and the very difference of language may be a hindrance to perfect union ; but we know that all this will be done away with on *that* day.

The subject of " Christian Union as an evidence of the truth of Christianity " was then taken up. The first paper was read by

The Rev. Prebendary Anderson, of Bath.

It is to be regretted that the great subject of Christian Evidence has not occupied a larger place in the proceedings of this Conference. It is a subject specially suited to our meeting—specially needful at the present time. Christian Evidence has of late years been too much neglected, and we can see on every side, both in the vague and hesitating language of some of our friends, when they speak of the prophecies of the Old Testament and the miracles of the New, no less than in the flippant and illogical dogmatism of our opponents, the fatal consequences of this neglect.

We all need to be reminded that the foremost men of every generation of the Anglo-Saxon race from the Reformation—including our greatest lawyers, such as Bacon, Hale, and Hatherley, no less than our greatest divines, such as Butler, Whately, and Chalmers—have devoted the ripest fruits of their genius to the vindication of their faith. Men who have followed the arguments of these great writers will find little in modern scepticism which has not been anticipated and answered.

The position deliberately taken up by such men, and to the de-

fence of which they have devoted all the resources of their learning and genius, can neither be surrendered by their friends nor despised by their enemies. There is no man in the world of letters or science whose reputation is so high that he can afford to act as if the proofs of Christianity were so weak that he may disregard everything which has been written in favour of revealed religion. Since no argument against Christianity is so strong as to amount to demonstration, however plausible, to refuse to listen to evidence on the plea of agnosticism or any other plea, or to deny its proper weight to the evidence adduced, is unreasonable and unjust. In this case there are only two alternatives. "He that is not with me is against me," said Christ. If Atheism or Pantheism or Agnosticism be true, the Christianity of the New Testament is false. As practical men, dealing with the most practical of all questions, which meets us at every moment of our lives, from the education of the infant to the last hour, we must decide for or against Christ. We cannot permit any man to take up the position of simple antagonism to Christ, as if he might indulge in any amount of destructive criticism because he has no position of his own to defend.

If the evidence in favour of our religion be not actual demonstration, neither are the arguments against it; nor is it less illogical for the Christian to reject every appeal to reason, because he believes in an infallible church, than for the unbeliever to refuse to examine the well-known arguments of the greatest Christian advocates, because he believes in an infallible science or in an infallible agnosticism.

It may suffice to remind my brethren that no serious attempt has ever been made to answer, point by point, any one of the great works of our foremost Christian apologists. The main arguments even in Archbishop Whately's tract, called "Easy Lessons on Christian Evidence," remain unanswered.

But our subject is not Christian evidence in general but a very small section of it, namely, Christian Unity, as an evidence of our common faith.

Our union is union in the truth, resting on knowledge, and the growth of liberty. We place truth first. Our Divine Master calls Himself "THE TRUTH." His kingdom is distinguished from all other kingdoms as the kingdom of truth. He declared to Pontius Pilate, not simply that whoever became His subject could come to the knowledge of the truth; but He puts the love of truth in the first place (if it were possible, even before the duty of obedience to Himself), and proclaims, as the first law of His spiritual kingdom, "Whoever is of the truth, heareth my voice." Whatever value, therefore, we place on union, we place truth and liberty and know-

ledge before union. Truth, liberty, and knowledge are the three great ecclesiastical virtues; but the greatest is truth. Unity at the price of truth is too dearly bought.

Unity without liberty is also valueless. Ours is not the unity of the Vatican Council, where the members come together to sanction a foregone conclusion; where the prelates who were pledged to resist the imposition of the favourite dogma were unable to obtain a hearing, were gathered in a room where it was difficult to be heard, and were forbidden to print their speeches for distribution even among those members of the Council who agreed with themselves. Such unity as this is an evidence not of the truth, but of the falsehood, of the system by which it is upheld.

The unity of Vaticanism is the unity of despotism. True unity must rest on knowledge as well as on liberty. Vaticanism rests on two falsehoods—it falsifies history and the rules of Scriptural interpretation. Christendom is commanded to believe the personal infallibility of men who have contradicted each other, excommunicated each other, and condemned each other. We are also commanded to accept interpretations of Scripture which contradict grammar and logic, and to believe the inspiration of the Vulgate, even when it plainly misinterprets the original Scriptures.

Unity without knowledge is as valueless as unity without liberty.

The third condition essential to the highest kind of unity is personal conviction. For a man to say, "I believe what the Church believes, or what some individual pope, or bishop, or priest believes," is of no value. This is simply an excuse for idleness or incapacity, or cowardly shrinking from the task of personal responsibility. With such we have no sympathy. Whatever be their pretensions to theological learning or to ecclesiastical or political privilege, their boasted unity is hollow and delusive.

The unity which this Alliance, and which we, desire to promote, is unity in the truth, recognising the sanctity of the individual conscience, resting on knowledge, appealing to history and to the right methods of Scripture interpretation, speaking the language of strong personal conviction, governed by the supreme motive of love to the one Saviour, trust in the one great Sacrifice, and obedience to the one inspired Record. The unity of the great Evangelical Confessions is marvellous in itself and still more marvellous in its history and in its effects. It is becoming every day more wonderful. How many nationalities, languages, races are represented in our present gathering! Nothing was further from the thoughts of many than to combine with each other. Each of us has been labouring in his own church. We have been engaged in the same work, but under the most diverse conditions. Yet in

the midst of all this outward divergence we have been drawing every day nearer and nearer to each other; our differences have been vanishing, and our practical unity, combining the elements of liberty, knowledge, and personal conviction, has now become so broad and so deep as to furnish the strongest independent testimony to the truth of our common faith. Unity such as this is the unity of independent, competent witnesses. Some say to us, "You Protestants cannot combine. You differ in nearly everything. There are, in Protestant Christendom, more than 1,000 sects. Which are we to believe?" To this we reply, "So much the stronger is the testimony which we bear to the points on which we agree." We are here to proclaim, in the face of the world, that all our disagreements are as nothing compared with the great fundamental truths on which agree. Christianity has conquered the Arian heresy, cast off the paganized worship of Rome and the debasing accretions of mediævalism. It has passed unhurt through the fires of the Inquisition, and the still more terrible ordeal of the scandalous lives of popes and bishops.

Whatever injury the discussions arising from religious freedom may have inflicted on particular churches, they have dispelled for ever the spiritual and intellectual bondage of a corporate unity of Christendom under one visible head. They have borne to the great facts and doctrines of our common Evangelical faith the irrefutable testimony of many independent, concurrent, and competent witnesses.

So much the unity, of which this Alliance is the symbol and embodiment, has contributed to the large and ever-accumulating mass of Christian evidence. The alliance of common love and common faith has been steadily growing and now exists to a far wider extent than is commonly supposed. Of the great religious societies which have sprung up all over the world, and especially in England during the last seventy years, the majority have acted on our principles. The British and Foreign Bible Society does so. The Religious Tract Society is the exponent of our theology; the Christian Evidence Society, the youngest child of the Alliance, has drawn broad and definite and clear the line which divides the non-essential differences of worship and government which mark our several ecclesiastical organisations from the fundamental truths which we all hold in common.

Let us say a word on unity in foreign missions. The illustrious Von Döllinger has contributed an article to the "Contemporary Review" of June last, in which he gives a very startling account of the progress of Mohammadanism in various parts of Asia. The followers of the false prophet have put forth unusual efforts, and

are gaining converts by thousands from various nationalities. The weakness of Christian Missions in the presence of Mohammadanism Von Döllinger attributes to the sacerdotalism of the Roman Catholic Church, which confines all Christian efforts to the clergy. If there be any error of the Romish Church against which the Evangelical Alliance maintains a more continuous protest than another, that error is sacerdotalism. The priesthood of every believer in Christ, the right to offer up spiritual sacrifices accepted through the mediation of the ever-living High Priest and only Mediator, is the primary article of the one faith which unites us. The denial of this great truth and the consequent limitation of the highest privileges of the Christian covenant to the clergy as a distinct caste is now shown to be the plague spot which strikes their missions with barrenness in the presence of the followers of the false prophet. Could there be a more emphatic testimony to the value of our principles in the conflict between Christianity and Heathenism?

And if we look to the prospects of scriptural Christianity on the Continent of Europe we find the fruits of spiritual unity no less abundant. We rejoice to know that so many various organizations are busy in Roman Catholic Europe—that all the great churches in England and America have their representatives in France, in Italy, and in Spain, and that a wide door and effectual has been opened in Rome, in Madrid, and specially in Paris. The spectacle of so many churches holding the same creed, preaching the one Gospel, co-operating in the one work, building on the one foundation, uniting in the one protest against the prevailing forms of spiritual despotism and false religion, cannot but lead many to inquire into the causes of so marvellous a concurrence of seemingly divergent beliefs. Unity so spontaneous can only proceed from the mighty power of the common heritage of Apostolic truth derived from the unpolluted fountain of the inspired word of God. Thus our unity has been the strongest confirmation of Christianity. Thus we fulfil the prayer of our Divine Master, "That they all may be one, that the world may know that I am he."

The second paper was by

The Rev. Dr. W. B. Pope, of Didsbury.*

The experience of their oneness in Christ Jesus is to believers the supreme witness of the truth of their religion.

We cannot read this prayer of our Great High Priest without perceiving that the unity of the Christian Church, as in heaven so

* Dr. Pope's state of health had obliged him to leave Basle before the meeting, and his paper was presented by the Rev. W. Arthur.

also on earth, is something infinitely higher and deeper than what men too often understand by it—that it is a unity hid with Christ in God. This oneness in Christ is matter of conscious and most blessed experience—an experience of the same kind as that of our personal fellowship with the Redeemer. The witness of the Spirit with my spirit, as an individual, may seem to be demonstration enough that Christ is my Saviour; but what a blessed reinforcement of the evidence is it to be assured that this witness is common to me with countless other believers, and that the same experiences are fulfilled in my brethren throughout the world.

Now there is a visible Christendom which, unhappily or happily, is divided into many parties.

The demonstration of His claims is not made by our Lord to rest upon any visible uniformity of organisation either for confession or for worship. Nor is there any subsequent development of His teaching which does so.

Visible Christendom had not reached its seventh century when a deep breach took place, never to be healed; and a breach which, in sad irony, had for its watchword the nature of that Holy Ghost who is the one Spirit of the one body.

Is, then, Christianity left to go on its way without its credentials? But the true question arises, Is external uniformity a credential of Christianity to itself or to the world? And the answer is, No; by every testimony of Scripture and notably by the testimony of our Lord's prayer. Had that been in His thought He would have said so. But every word He uses on the subject, and still more the tone and tenor of His prophetic supplication, say the contrary.

We must not dare to invent credentials which the Lord has not established; and we must be very bold in opposing everywhere, and by all means, those who do.

We are all familiar with certain intolerant theories that go far towards unchristianising all but themselves.

But the doctrine of unity which we receive from our Lord perfectly explains how one common Spirit may animate many bodies of very diverse organisation. It has pleased the Holy Ghost to work by the agency of corporate bodies in many respects differing from or opposed to each other. The fact cannot be denied; it is attested by ten thousand evidences of Christian life and of Christian work in every part of the world.

If we are bent on believing that the cause of Christ was intrusted to a community, the note or attribute of which was to be perfect outward unity of administration, human as well as Divine, the phenomena of the Christian commonwealth become bewildering. The Saviour's credential has disappeared. Two-thirds of Chris-

tendom are unchristianised by the other third, itself (to say the least) not more worthy. To us the commanding evidence of the unity of Christians lies in this—that in every part of the earth there are corporate bodies, all animated by the same spirit of zeal in the proclamation of the truth. It is the function of an Alliance to assert this truth ; not merely to apologise for these divisions, but to use them as a strong argument of the truth of the cause, and the power of that Supreme Voice which harmonises the sound of so many waters.

There is, however, a twofold danger: we may be tempted to maintain points of difference with too much asperity, as if our actual union in one mystical body condoned offences against brotherly concord ; or, on the other hand, we may hold in slight esteem anything like systematised Christianity. Through the help of the Holy Spirit this Alliance has maintained a steadfast protest against these opposite errors ; and the present time requires that protest to be more energetic than ever.

There never was a time when Latitudinarianism was more prevalent. There is a strong tendency to give up creeds or standards of faith, as dishonourable to the freedom of a spiritual religion ; to renounce the authority of the Bible itself as a supreme arbiter of doctrine ; to count Christianity only a kind of philosophy, the influence of which is to mould individual thinkers and form schools of thought according to the vanities of human speculation ; and to reduce the unity of the Spirit to the common possession of a certain undefined something which they call the mind of Christ. Many who do not reach this extreme yet give up the obligation of fellowship with any visible church in faith, worship, and labour. These men appeal to the prayer of our Lord as we do, and insist that it knows nothing of any unity but that which is invisible in Christ. They give up uniformity as a note of the Church, and so do we ; but they give up unity, which we do not. Pretending to honour its spirit they rob Christianity of its form. Many of them, to whom I refer, think that our Alliance sanctions their principles ; and it is certain that our enemies charge us with banding together against distinct Confessions. But they greatly mistake us ; and we should do well to let this be more clearly known. While we pay our homage to that unity which is higher and deeper than any systems of Christianity, we do not disavow or undervalue those Confessions. Our very articles of union are an evidence of this. We assert that there are doctrines which constitute the truth as it is in Jesus, which all men are bound to hold.

This spirit of unity is one of the characteristics of the present century. Having smitten at the Reformation the principle of rigid

uniformity with a wound that never can be healed, the Lord now teaches His people that they must not love division for its own sake, and that the bond of peace must bind all parties into one. He is teaching them that, while they enter into His design that many churches should build up one kingdom, they must remember that the kingdom is only one, that the communion of saints is not reserved for heaven, but must be made a present reality. The discussions of the Evangelical Alliance from time to time greatly enrich Christian literature. But their main business is to show that union among the followers of Christ is a reality and a power.

We think the Holy Ghost has put this honour upon us, to make us an illustration of that true unity of Christian fellowship, which is not solely mystical, still less solely outward and organic, but combined of the two; but the manifestation of it is the co-operation of all visible communities. And it is this composite unity which is to demonstrate the truth of Christianity to the world, even as it demonstrates it to ourselves.

The Lord represents His disciples as influencing the world in two ways. By their preaching men are to be brought to faith: "Neither pray I for these alone, but for them also who shall believe in me through their word"—that they all who are gathered by their word "may be one in us: that the world may believe that thou hast sent me." The union of believers with Christ in God is to be an additional evidence of His Divine mission, who gives them all their sanctification through the one Spirit. "The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me." The oneness which the world shall behold and acknowledge is not the uniformity of one majestic ritual, nor the grandeur of a cosmopolitan body overarching the powers of this world and reflecting *their* glory; but the streaming forth from the Church of a spiritual glory. Wherever the living Church preaches Jesus, reflecting His glory of holiness while they preach Him—and in the precise proportion in which they combine these two—the world is constrained to acknowledge His claims. Their oneness of purpose with their Head, and oneness of self-sacrificing zeal in imitation of Him, has been a real and continuous fulfilment of the Saviour's prayer.

But there is no demonstration of things spiritual which may not be, which has not been, rejected of men. The Lord Himself did not command the homage of all. The servants are not greater than their Lord. We hear Him say: "The world hath hated them, because they are not of the world, as I am not of the world."

Meanwhile, our business is with the troubled present. We must accept the facts as they stand ; mark and rejoice over the essential points in which we agree ; and testify before the world that in the cause of our Master we are one. Our testimony is a noble one : that the oneness of Christ's body is not a uniformity of organisation, but a unity in the Spirit and purpose of the Holy Trinity ; that the kingdom of God among men is infinitely more than the external aggregations called churches ; and that the external churches are of value in the precise proportion that they are worthy instruments of the Spirit of the Lord. Our testimony is not in word only, but in act. For the time at least we merge our minor differences in one common representativeship of the kingdom of God. We meet around one sacramental table, we do all that in us lies to plead down the world's objections or prejudices, based on our divisions. Alas, we cannot plead down the fact that very many bearing the Christian name disavow and refuse to join us. "We forbade him, because he followeth not us." He will judge between us and those who do their best, silently or overtly, to weaken our argument before the world. For ourselves, collectively and individually, as representatives of organic churches and as men in Christ, we renew our pledge to maintain the unity of the Spirit in the bond of peace. "He that is joined to the Lord is one spirit."

Mr. Arthur himself here made some remarks upon the general subject. One of the greatest mistakes made is to talk so much about differences and so little about unity. Differences are breaches of uniformity, not of unity ; and it was the business of the Alliance to manifest this unity. We are all agreed on substantial truths. If an awakened sinner inquired what he was to do, all would direct him to the one Saviour, and to the same means whereby forgiveness and salvation were to be secured. He deprecated territorial uniformity, and the parcelling out of the world among the missionary societies of different denominations. United action would be a testimony to the truth of what all proclaimed.

THE PRESENT STATE OF RELIGIOUS LIBERTY.

The subject of Religious Liberty was then taken up. The first paper was read by

The Rev. Dr. James H. Rigg, of London.

The current ideas of European thought as to religious liberty would seem very advanced, and yet, as a matter of fact, religious liberty is practically little known in Europe. It is customar

speak of Luther and the Reformation as having secured freedom of conscience and of religious profession and worship; and yet till within a few years past, no such freedom of conscience has been known in any part of Luther's own land, and even to-day in not a few German-speaking countries religious liberty, in any just sense, is unknown.

In Bavaria, in Mecklenburg, and in all the provinces of Austria, there is very little more religious liberty to-day than there was in Tuscany before the freedom of Italy was achieved.

This is irreconcilable with a certain amount of tall talk in regard to the influence of the Protestant faith, but it will seem less amazing if we remember the history of *our own country*. Only half a century has passed since the repeal of the Test and Corporation Acts. Even yet it is held by many that the work is hardly complete. In America, too, new forms of the State and Church despotism sprang up, of which the last relics have not been done away with much longer than our own Test and Corporation Acts. In some countries, liberty has been a natural growth, even when tyranny was legally established. Such a country is England. In the worst times of religious tyranny, religious liberty had a strong hold of the heart of the people.

The final victory, to-day, as it may appear, was but the crown of a conflict maintained with varying fortunes for a thousand years. The victory which has been won in English lands, on both sides of the Atlantic, cannot be much longer postponed in Austria or Bavaria, when Spain and Portugal have set them the example, and when Italy is rejoicing in perfect religious liberty. Of Holland there is no need to speak. That land was the preceptress of the world in regard to religious liberty. In that school of freedom, not only William III., but the statesmen of England, learnt the true principles of freedom for the benefit of our land.

The case of Belgium is unique. There are five millions of Romanists and only 14,000 Protestants. Consciences are free, while in Austria and in many parts of Germany, including some which are mainly Protestant, consciences are enslaved.

In France it appears as if the Republic had almost learned the lessons of constitutional liberty, but the well-known clause of the Ferry Bill on education by religious societies, seems to prove that the leading statesmen have not mastered the principles of true civil or religious freedom. The clause violates the essential right of voluntary religious communities. It places an instrument of oppression in the hands of the Government, and is almost certain to produce a reaction in favour of the Jesuits and other religious orders.

Notwithstanding this, religious liberty in France is, on the whole, in a hopeful condition. Full scope is allowed to evangelical agencies; religious meetings are freely held, and there is an unmistakable readiness in large numbers of the population to respond to religious appeals. Still, whatever liberty is enjoyed is too much a matter of favour; the right of religious liberty is not yet conceded.

In Italy liberty reigns complete. The successive revolutions that came to the different States brought with them genuine freedom and all the blessings which accompany it. In France the complete centralisation of government and of administration places in the hands of the government an instrumentality equally potent and tempting, wherewith to direct or coerce the whole population of the country. In Italy, made up as it has been of many different States, each with its own centre, its own ancient name and fame, no such centralisation as that of France is in the least degree practicable. In no country in the world is there more perfect religious liberty than in Italy.

In Spain a liberty exists of religious profession and worship which is altogether unknown in Austria and parts of Germany. When, in the autumn of 1865, Queen Isabel the Second was driven out of Spain, one of the earliest demands was for liberty of worship; which was enacted by the Cortes. In May, 1869, an amount of religious impressibility and a spirit of religious inquiry were revealed among the population of Spain, the possibility of which had been denied beforehand by newspaper correspondents of the highest pretensions. In 1875 the monarchy was restored, and some reaction took place. After sharp debate no public manifestation of any other religion than the Roman Catholic was allowed. In 1876 the Governor of Minorca dispersed a Methodist congregation at Port Mahon. Lord Derby, when at the Foreign Office, being appealed to, communicated with Her Majesty's Minister at Madrid, who made representations on the subject to the Spanish Government. The result has been the establishment of rules of procedure, which practically allow a fair amount of liberty of worship. The rule is as follows:—

“Where churches exist, exclusively devoted to public worship, the authorities shall not place the slightest restriction on such worship, saving the general measures of police and public order; and where no such church exists, one special room in the same building shall be devoted to public worship and another to teaching, the latter alone being subject to the inspection of the authorities; and finally, where such appropriation is impossible, the minister, of whatever religion he may be, shall, if he can only provide one room, designate beforehand which hours are devoted to worship and which to teaching, The building to be scrupulously respected by the authorities during the former.”

Under these regulations evangelical work is freely carried on in Spain. Such provisions would be welcomed as a charter of liberty in Austria.

In Portugal the conditions under which worship and other religious operations may be carried on have, for some time past, been fairly favourable. The progress made of late has been very great. We shall quote from a letter in the *Watchman* newspaper of Sept. 8rd, written by the venerable Dr. Rule :—

“About twelve years ago an honoured friend of my own, Don Angel Herreros de Mora, whom the now defunct Tribunal of the Faith cast into a filthy dungeon in Madrid in 1856, went over to Lisbon—not daring to enter Spain again—and there began a course of labour, encountering persecution and violence, often suffering hunger, until he established a congregation. Then he obtained the sanction of Government, received the adherence of some priests; but at last, exhausted by the trials of many years, he prematurely died, and his remains were followed to the grave by a crowd of true mourners, among whom were the principal English and American residents. It was De Mora himself, an ex-priest and recognised presbyter in the Protestant Episcopal Church of America, who held the first communion service, soon after his arrival, with Portuguese communicants.

“It was on November 28th, 1876, that the King affixed his sign manual to a decree for the civil registration of Protestants. The decree is prefaced by a memorial from the Secretary of State for Ecclesiastical Affairs and Justice, which shows that the present law originated in a desire for religious liberty expressed in Parliament sixty years ago, and gave rise to a succession of laws; and that nothing prevented the legal establishment of such liberty but ecclesiastical opposition. Now dissidents from the Church of Rome have so multiplied that their claims cannot be ignored; full and retrospective provision is made for registering the births, deaths, and marriages of non-Catholics, all of whom now enjoy full civil rights, they and their ministers being freed from all disability. In the eye of the law, both in France and Portugal, our religion is inviolably sacred.”

It is impossible to understand the question of religious liberty in Germany and Austria without going back to the settlement of 1648, when, by the Treaty of Westphalia, the Thirty Years' War was ended. It was determined that the rival Churches should permanently remain in the positions they had made good respectively in the year 1624, no other congregations or religious organizations being recognised, except those which already existed. Whilst Romanists, Lutherans, and Reformed were legally established, no other communions were allowed any place or rights whatever. It was required that every child should be baptized and confirmed in the faith of his parents. He had no civil rights, nor could he be apprenticed to any craft or enrolled in any guild. Proselytism was forbidden, although it was provided that a man of full age might change his religion by assuming that of either of the other established creeds. The sovereign of the country was constituted head of the Protestant Church or Churches in that country, and held the

position of *summus episcopus*. The power of Rome was only restricted by the obligations of mutual toleration. This settlement remained substantially unaltered for 200 years. Here and there an exception might be made in favour of the Jews, but none was made in favour of any Protestant sect. Baptists in particular were bitterly persecuted. More than twenty years ago, at the Berlin Conference of the Evangelical Alliance in 1857, the case of persecuted Baptists was brought under the notice of King Frederick William IV., whose influence was exerted, both within his own dominions and in minor States, especially in Mecklenburg and Hesse. But though mitigations were obtained, there was no effectual change of the law. In 1848, when the revolutionary tide wave swept over Europe, one of the first demands of the German people was for liberty of worship. Furthermore, in 1850 articles were introduced into the Prussian constitution laying down the most thorough-going principles of religious liberty.

Notwithstanding this, religious liberty was no more practically the law of Prussia after 1850 than before. The Treaty of Westphalia was still in force. Each protected Church could demand that the provisions of that treaty should be carried into effect against any dissenters who had religious meetings, or admitted any stranger to family worship, or attempted to proselytize, or in any other way contravened their guaranteed rights. The clergy, the landowners, the magistracy, and the police, were usually agreed in their opposition to religious liberty. It is easy to understand how the whole stream of German and Prussian legislation in the past, backed by local authority and prejudice, were able to suppress the provisions of the new constitution. In the eastern provinces of Prussia especially the Baptists were subject to frequent interferences. Passports were refused them by the local authorities, and sometimes fines were inflicted for holding meetings. The schoolmaster at Goyden, in East Prussia, was fined. He petitioned the king to annul his sentence. This His Majesty declared himself unable to do, but he paid the fine himself.

If such was the condition of things for many years after 1850 within the dominions of the liberal Prussian King, and in spite of the new constitution, matters were much worse in such High Lutheran principalities as Mecklenburg-Schwerin, Hanover, Hesse-Cassel, and Hesse-Darmstadt, &c., down to the paltry principality of Schaumborg-Lippe. Altogether over a large section especially of Lutheran Germany, religious oppression reigned unbroken twenty years ago, nor was there any effectual change until after the consolidation of the Northern States of Germany in 1866. From that day there has been some advance. Still more lately, by

the establishment of the German Empire further progress has been insured, and some of the countries of South Germany have shared in this, especially Baden and Württemberg. Bavaria, however, has certain constitutional rights reserved under the Articles of Union with the Empire, one class of rights reserved being those which relate to matters ecclesiastical. Bavaria accordingly remains virtually where she was placed under the Treaty of Westphalia, two hundred years ago.

Since 1866 Germany on the whole has been advancing in the direction of liberty. But Austria remains nearly where she was two centuries ago. The royal indulgence indeed has been extended to the Jews, and recently to the Old Catholics, but as respects dissenters in general the old laws remain in force. There is no shadow of religious liberty for dissenters. The *Statesman's Year-Book* informs us that there is perfect religious liberty in Austria for all sects. This statement, no doubt, is founded upon a phrase in the new constitution; but how absolutely unmeaning such phrases are, how empty as guarantees of liberty, will be evident from the following summary.

The Austrian constitution virtually guarantees religious liberty so far that every one from his sixteenth year may choose or change his religion, and may secede without losing any civil right; and further, that creed or religion shall not interpose a legal difficulty to impede a State or Government appointment, and that no one may be disinherited because of changing his creed. This sounds well; *but*

(1) The churches acknowledged by law are the Romanist, the Lutheran, the Reformed, and the Jewish, and, quite recently, a few Old Catholic churches.

(2) But to all other churches, *i.e.*, all voluntary churches and religious societies, *religious liberty* is absolutely denied. They may pray only in private, and with the *bonâ fide* members of the family.

(3) No member of a church not legally recognised may state to what church he actually belongs; but if he has to make any legal declaration in which his religion must be mentioned, he is compelled to declare that he is "Confessionlos" (without creed).

His disabilities are almost innumerable. Up to this year the administration of the law was comparatively lenient, but since it is severe. And if the present reactionary policy is pursued, the destruction of all voluntary evangelical work is only a question of time. The outlook is very dark. The Constitution guarantees religious liberty, but this is explained to mean the toleration of the three legally recognised churches only. In Austria, Bohemia, &c., religious liberty is practically unknown. In Hungary matters are a trifle better, but Hungary is outside the provisions of 1848.

In December, 1878, a gentleman near Prague told a friend of the writer that perfect religious liberty existed, but when pressed, he explained that the children of Protestants had full liberty to remain Protestants. Proselytism, however, he added, could never be tolerated; what a man *was*, he must *remain*!

The results of such "religious liberty" have been brought before the Evangelical Alliance by many sufferers for conscience' sake.

But in Germany itself there are countries in which religious liberty is scarcely more advanced than in Austria. There is little to choose between Austria and Bavaria. Saxony and some other principalities are far behind Prussia, Würtemberg, or Baden as to religious liberty.

In Würtemberg and Baden the more liberal Protestantism of Switzerland and of the Rhineland has always greatly mitigated the intolerant tendencies of Lutheranism. The law for securing religious liberty to dissenters in Würtemberg, bearing date April 9th, 1872, declares :

Article I. "The organisation of religious societies outside the public corporations recognised as churches by the State, is henceforth not dependent (*abhängig*) on Government sanction."

"Such societies enjoy the right of domestic and public worship, as well as the management of their own affairs."

This law, which is legally carried out in Würtemberg, represents the highest advance as yet attained. Bavaria claims reserved rights in church matters, and although the ruling family have been liberally disposed—some of them, like the late Queen, have been eminent Christians—and although the constitution, as in Austria, provides religious liberty in name, freedom of worship is distinctly forbidden. In case a number of families wish to unite for public worship they must obtain a royal rescript, which is not an easy matter, though in some instances it has been granted. The extent of indulgence seldom exceeds the liberty of delivering single religious addresses devoid of all "Cultus-form," *i.e.*, without public prayer or singing. The administration of sacraments, religious instruction of the young—for example, in Sunday-schools—public prayer and singing are regarded as the exclusive prerogative of the clergy of the authorised churches. This is the case in some of the smaller Lutheran principalities, as Mecklenburg. In Saxony there is somewhat more liberality, but not much. Voluntary churches or societies may be established if self-sustaining, but with no liberty to propagate their doctrines. None but actual and *bonâ fide* seceders from the State Church may attend their meetings.

In Westphalia, and especially in the Wupperthal, vital religion flourishes perhaps as nowhere else in Germany. In Prussia, as in

Berlin and in Würtemberg, worship is free; the only condition being that twenty-four hours' notice should be given to the police.

From the era of the Confederation of the Northern German States, in 1866, a decided movement in favour of religious liberty may be dated. The first step was a decree, November 1st, 1867, granting to every citizen the right of moving from one place to another, to settle, and to acquire land in any part of the Confederation (Bundesgebiet). He may pursue any calling wherever he may sojourn, and his creed or religion shall be no hindrance to him.

The second stage of advance is this: In 1869 the Diet of the Confederation secured equal rights to all citizens, whatever their religious opinions might be.

The third step in advance was the Imperial law of June 5th, 1870, since extended to Würtemberg and Baden, by which the system of poor relief was intrusted to the civil, instead of exclusively to the ecclesiastical authorities. Lastly, by the Imperial law of February 6th, 1875, the registration of births, deaths, and marriages was committed to civil officers. Baptisms and the religious ceremony in marriage thus became voluntary instead of compulsory. Austria has followed the example of Germany in the last step. But these provisions only constitute a basis on which religious freedom, including freedom of teaching, may be erected. Switzerland is the land of liberty; but religious freedom is not yet complete in the Cantons. In Scandinavia bigotry holds its ground, supported mainly by the peasantry, who are a weighty political power.

Russia belongs, as it were, to another hemisphere, and we must await the hour for its enfranchisement. Greece must be schooled by the powers of Western Europe, and taught not to follow the example of Russia, nor to disgrace herself in comparison with Turkey, but to accept the principle of religious liberty.

As to the Falk Laws, they were a counter move to the aggressive policy of the Vatican. These claims are the correlative of those rights which belong to the Emperor in his capacity of *summus episcopus* of the established Protestant churches. They are grounded upon the same general principles, and are made part of the same Church and State theory. The State and Church conditions of Germany are in essential points altogether in contrast with the relations between Church and State in Britain. Until the State-Churchism of Germany is done away, there can be no true spiritual freedom, and little, if any, sustained spiritual life within the Established Church. But the question does not fall within the scope of the present paper, the subject of which has been religious liberty in

the conventional sense, regarded as a civil right, and especially the liberty of dissent and of voluntary Christian profession and worship.

The second paper was read by

The Rev. E. R. Conder, of Leeds.

Liberty is absence of restraint and constraint. By "religious liberty," therefore, we understand the unfettered and uncompelled exercise of the particular form of religion we happen to hold, which includes the free utterance, public or private, of our religious convictions, as well as the performance of those acts which our religion enjoins, and abstinence from those which it forbids.

The enjoyment and security of such liberty for individual citizens must practically involve, on the part of the State, something beyond passive abstinence from interference with religion. For persecution—injury inflicted or threatened with a view to suppress any particular form of religious manifestation—may be practised not merely by the Government, but by an intolerant majority, or even a fierce and disorderly minority. In such cases, the State is as much bound to protect its citizens when their rights of conscience are attacked, as to protect their property, life, health, or reputation. Yet this protection is exerted, not in defence of the rights of conscience as such, but in defence of those material rights of property, personal safety, and the like, which persecution infringes. A mob of bigots must not be allowed to beat a man in the streets, or to burn his house down, because he holds an unpopular creed. But neither must they be allowed to ill-use him or set fire to his property on any other pretext.

Religious Liberty, thus defined, must involve liberty to refrain from holding or professing any religion. Suppose a man were compelled to adopt some religion, though at liberty to choose which, it is clear he would not be free. Liberty of religion, from the political side—the side of the State—implies liberty of irreligion.

This does not imply that any man has a natural or actual right to be irreligious. Liberty of irreligion has reference not to the law of duty, or the law of God, but simply to human laws and external coercion. No man is really at liberty to ignore or practically deny any of the great facts of the universe, material or spiritual; for, if he does, the facts will be avenged on him. It is the bounden duty of every man, according to his light, to entertain religious convictions and to lead a religious life; but although this duty is in a sense a duty to society, inasmuch as an irreligious life is a public injury, yet it does not fall among those duties which society has the right to enforce; and for this reason, that the whole

value of religious conviction depends on its being sincere, and the whole value of religious conduct on its being voluntary. The touch of coercion on either is like a finger laid on the balance, or a magnet held over the compass, which renders the indication worthless and unmeaning. In a word, the State can have no *right* to do what it has no *power* to do. Legal penalties and rewards have not merely no power—they have not even any tendency—to promote genuine religious thought and life. And religion which is not genuine and living but artificial and insincere, is not a treasure but a curse to the nation.

This statement implies that the maintenance of religion is matter of national concern; and that religious liberty is nationally beneficial, not because religious opinion and practice are affairs of no moment to the public welfare, but precisely for the contrary reason; namely, because the prosperity of true religion is one of the main elements of national happiness, and religion can truly prosper only when it is free. It cannot but be that truth, righteousness, wisdom, purity, and charity must be the most solid foundation of national as well as of private well-being. Whatever opinion we hold as to State Establishments of religion—and the principles I have ventured to lay down seem to me logically to involve their condemnation—let us never be so unjust as to forget that what many wise and good men have supposed to be at stake when they have argued in favour of them is the great and noble principle that national righteousness is the true foundation of national prosperity, and that the only fixed and authentic standard of righteousness is the revealed will of God. This principle we shall all not merely admit, but affirm with all our heart. "Righteousness exalteth a nation." "The judgment is God's." "There is no power but of God: the powers that be are ordained of God." But when the inference is drawn that the State may therefore patronise one form of religion and repress others, the conclusion has no coherence with the premises. When, for example, Hooker contends that although public law cannot make that true which is not true, yet it may declare "that to be the truth, the contrary whereunto [men] ought not before to have believed" (Eccl. Pol. viii. 8), this argument is afflicted with a double incurable unsoundness; first, because the State has no organ for ascertaining truth; and secondly, that, supposing any given State so happy as to possess in a given Church an infallible oracle of truth, the means at the State's disposal, penalties and rewards, are not the means appropriate and requisite to secure even that the truth be clearly taught, much less that it be heartily believed and faithfully practised.

For the sake, therefore, not only of personal liberty, but of national welfare, it is alike the duty and the wisdom of the State to enshrine religious freedom among the fundamental articles of its constitution, not even attempting to patronise or protect religion except by securing to every one's conscience the fullest liberty consistent with the equal liberty of his neighbours. A Government which has not yet recognised this principle is not yet perfectly civilised. For civilisation is culture ; and whatever theory we hold of the function of the State—whether we restrict it to simple guardianship of the rights, personal and collective, of its citizens, or assign to it, as the highest organ of national life, the charge of regulating and perfecting that life—the highest aim of Government is that full development of national intelligence, power, and well-being to which the most indispensable condition is the rich and liberal development of the personal character and individual life of the citizens. And we may well ask with the philosophic Vinet, “What education, what perfect development is conceivable, if our noblest faculties be in bondage?” (*Quelques Idées sur la Liberté Religieuse*, p. 7.) The Government which stifles liberty of conscience is strangling the most vital artery of national life, and to that extent is obstructing civilisation.

Thus far we have looked at religious liberty as a form or branch of civil liberty—the most important, only because the interests and faculties with which it is concerned are the noblest and dearest which man can possess. But when we have uttered that word “conscience,” we have stepped on to higher ground than that of mere civil right, either of the citizen or of the State. The State has certain claims over my personal rights, my property, my labour, my liberty of speech and action, my very life. I may voluntarily surrender any or all of these in the service of the State, and under certain circumstances the State may lawfully deprive me of them. But on my conscience the State has no claim. I may not even sacrifice it myself, for it is not at my own disposal. As Vinet finely says, “My conscience is not my own ; it is not even myself ; it is the organ of God in my soul ; it is the supreme law, the law of laws. To surrender conscience is to surrender God.”

This is, in fact, the testimony not of philosophy only, but of history. In the ancient world, liberty of conscience was unintelligible to the Greek, and impossible for the Jew, except as a revolt against heathen tyranny, as in the case of the captive Jews in Babylon, or of the Maccabæan revolution. The problem was first presented as one involving the whole future of humanity, when a few private citizens, accounted by their judges “unlearned and ignorant men,”

stood before the supreme tribunal of their nation and Church, charged with conduct subversive of the national law, dangerous to public tranquillity, and menacing to the authorities who had condemned Jesus to death. The disciples were not required to adjure their private opinions, or to profess anything which they did not believe. All that the rulers required was, that they should abstain from preaching and holding public meetings, and desist from founding a Church. "Then Peter and the other Apostles answered and said, We ought to obey God rather than men" (Acts v. 29). As they viewed it, it was not a question of personal right, but of allegiance and duty, and of liberty for the sole sake of duty; a conflict of opposing sovereignties. These immortal words of Peter, the unerring utterance of the promised Spirit, sounded the true keynote of this great controversy. The whole history, sad but glorious, of the witness borne by the Church of Christ to His truth, under persecution and tyranny, whether civil or (so-called) ecclesiastical, has been one continuous commentary on this simple but sublime principle, that "we ought to obey God;" and that, consequently, if human authority, by whatsoever name called, places itself athwart that primal obedience, it commits suicide, and becomes, *ipso facto*, null and void. "We ought to obey God rather than men." Liberty of conscience is liberty to obey our Maker.

It may be objected that we are placing religious liberty on altogether too narrow a basis, if we thus claim it not in the name of humanity, but in the name of Christianity, or at least of Theism. Our argument, it may be said, assumes the truth, if not of Christianity as such, yet of that faith of which Christianity is the most authentic and received exposition—the belief in one God, the Father of the human family, the Framer of Society, the Supreme Source of all law, rule, and authority. What, then, becomes of the liberty of religion; the liberty of those who acknowledge no Divine claim to obedience; the liberty of the Atheist, the Pantheist, the Polytheist, the Agnostic?

Our reply is simple. Their liberty is perfectly safe in the keeping of Christianity, if only this its master lesson be understood and put in practice; because liberty to obey involves, so far as all human interference is concerned, liberty to disobey. But it is far from being equally clear that the liberty of the Christian—or of the citizen either—would be safe in the keeping of atheism or agnosticism. For what would remain to render liberty sacred if the Divine charter were torn up? Suppose God taken away, there are left only society and the individual: power face to face with weakness. Suppose justice on the side of society, well and good. But suppose—as has more than once happened—that right and justice

are with the one against the many ; to what tribunal is the one to appeal ? What does "conscience" any longer mean but mere opinion ? What authority shall society acknowledge but its own will ; what standard of right but the vote of the irresistible majority ? What power shall Liberty invoke, or in what inviolable shrine can she take sanctuary ? I confess that, with the utmost strain of my understanding, I can discover no intelligible explanation of authority but as a stream whose fountain is the sovereignty of the Creator ; and no standing-ground for personal liberty but in the personal relation of each human being to God.

Against this view, however, it may further be objected that to claim this indefeasible liberty for conscience on the plea that conscience is God's voice in man, is to make God responsible for endless absurdities, because conscience enjoins one thing on one man and the contrary on another ; and makes that religious duty in one country or age which is crime and infamy in another ; so that there is no atrocity which has not been perpetrated in the sacred name of conscience and religion.

The reply to this objection seems to me perfectly simple, though, perhaps, not perfectly obvious. The objection rests, in fact, on a national and popular misconception, which unfortunately philosophers, instead of dispelling, have accepted. What is it to which the voice of conscience really bears witness ? I see a thing to be right, and my conscience bids me do it. You see it to be wrong, and your conscience forbids you do it. Each of us, rightly or wrongly, may change his opinion, and then conscience will seem in each case to reverse its former decision. But it is not so. The real business of conscience is not to define, but to command. Its mood is imperative, not indicative. It does not say that this or that particular thing is right or wrong (though in popular, and therefore inaccurate, language we often speak as if it did) ; what it really does say is, that you must do this thing **BECAUSE** it is right—*q.d.*, *if* it is right ; and that you must refrain from that **BECAUSE** it is wrong, *q.d.*, *if* it is wrong. The actual right or wrong in each case you must ascertain as best you can, with all the lights of education, authority, example, and the inspiration and instructive impulse of rightly trained feeling. This is what we mean (or ought to mean) by "an enlightened conscience." If you mistake, and put bitter for sweet, and sweet for bitter, so much the worse for you ; for even if you do what is in itself right, believing it to be wrong, you have violated conscience ; though conscience has no authority to make wrong right.

This simple view of the nature and function of conscience being clearly apprehended and firmly grasped, the province is at once

defined within which conscience rightfully claims exemption from all responsibility to our fellow men; namely, all that directly belongs to the personal relation of each human being to his Maker. In all those duties between man and man which it is the office of the State to guard, the nature of the case demands that the law of the commonwealth, the written public conscience of society, shall decide what is right and what is wrong. If the private conscience rebel against the public conscience, if the individual citizen judge it innocent to cheat and steal, or a duty to store his cellar with gunpowder, or a sin to have his children properly washed, clothed, fed, and taught, he must take the consequences. In such a case the plea of conscience can no more avail than in the case of a dangerous lunatic. But between his soul and God, however dangerous his faith, or want of faith, may be to himself, or even to others, human law has no jurisdiction. "To his own Master he stands or falls." "Every one of us shall give account of himself to God."

A grave question remains. If these views be as true as they are simple, if the sole trustworthy foundation of religious liberty, and even of civil liberty, be the personal relation of each human being to God, what hope can we entertain that perfect religious liberty shall ever take its place as a fundamental article in the programme of universal civilisation—at least before that time when the kingdoms of this world shall become the kingdom of our Lord and of His Christ? No hope whatever, if human affairs were ruled by strict logic. But although in the long run ideas govern events and make history, yet it is rather as they shine by their own light than as the principles and reasonings which prove them to be just find general acceptance. The solitary thinker reasons; the few perceive the truth and beauty of his reasoning; the million feel and act. Men leap to right conclusions as well as to wrong ones, and are irrationally wise and illogically right. Moreover, true ideas and noble principles shed their light, like the unrisen sun, far beyond the sphere in which they are distinctly visible. They are heirs to the future, and reign before they are crowned.

Be it ours, dear brethren, to assert and publish this sacred principle of religious freedom—the Divine right of conscience; to reverence and defend it, and, if occasion demand, to suffer for it. Its truth and justice will reveal themselves to multitudes who neither understand nor require any theory of it. Men will find the echo of it in their own consciences, and will approve it by the logic of feeling, which outstrips words as light outstrips sound. Let no signs of the times, seemingly adverse, dismay us. Let not our hearts, like Eli's, tremble for the ark of God. It is Dagon, not the

ark, that is doomed. Patiently and steadily let us toil to form that public opinion which is greater than cabinets and stronger than armies; and rest assured that no voice on behalf of truth and freedom is uttered in vain.

The Rev. Dr. GILMAN BROWN, Director of Hamilton College, New York, then called attention to the following letter, regarding the persecution in Austria, from the Rev. Dr. Joseph P. Thompson, of Berlin, who was unable, from ill-health, to attend the Conference.

To the Evangelical Alliance in Session at Basle, Switzerland.

HONOURED AND REVEREND BRETHREN,—Having been appointed by the American Board of Commissioners for Foreign Missions, to lay before the Alliance a serious and urgent case of religious persecution within the bounds of the Alliance itself, I would respectfully ask your attention to the following statement.

Since the last general meeting of the Evangelical Alliance at New York, there has been a marked enlargement and confirmation of religious liberty—a cause with which the Alliance has been identified from its formation. This is notably true of Turkey, where the intervention of the Alliance from time to time had already secured pledges of toleration for several forms of religion. But toleration simply concedes to certain religious faiths and forms the privilege of existence—a privilege which might any time be curtailed or even cancelled. Religious liberty assumes and asserts the natural right of any and every form of belief to exist without molestation, in so far as it does not prejudice the order and morality of society. Under a scheme of toleration, there may be practically a large measure of religious freedom, yet in reality, however much there may be of liberty to Religions, there is no true liberty of religion. There is liberty for Confessions, but not full liberty of conscience. Religious freedom requires that a man shall not only be free in the exercise of his faith within a certain religious form or confession, but equally free to leave this for another, or for none, without interference from the civil Power, or any loss of personal or civil rights, unless by his profession and action he shall endanger the public welfare.

Now, the Berlin Conference, in dealing with religion in Turkey, made the great advance from toleration to freedom. This point was especially urged upon the Conference, in direct appeals which were laid before that honourable Body, on behalf of the American Board of Commissioners for Foreign Missions, and of the American branch of the Evangelical Alliance. The Treaty of Berlin, which was subscribed by Turkey jointly with the other Powers of the Conference, declares that—

“In no part of the Ottoman Empire shall difference of religion be alleged against an individual as a ground for exclusion or incapacity as regards the discharge of civil and political rights, admission to the public service, functions, and honours, or the exercise of the different professions and industries.”

The same declaration was made concerning each and every State affected by the Treaty. Of course, practical hindrances arising out of the customs of the people, and the jealousies of races and religions, will retard the enjoyment of absolute religious liberty in Turkey itself, and in the States which are still under its suzerainty. But the great point of progress marked by the Treaty of Berlin is the union of the leading Powers of Europe in divorcing religious faith and worship from civil and political regulations, and from the surveillance of the

police. By the joint declaration of the Powers, all citizens should have the same civil and political rights, and the same legal right to occupations, industries, offices, and preferments, without regard to their religious faith. This grand declaration of religious liberty as fundamental to the State, was subscribed by Austria and Russia, as well as by Italy, France, Germany, and Great Britain. We have the right to assume that this Declaration was made in good faith, with the intention that the principle of religious liberty in the broadest sense should be adopted and avowed by the Governments to be constituted or regulated under the Treaty of Berlin; and it is but fair to the Powers subscribing that Treaty to assume also that none of them would knowingly permit within its own borders a violation of the principle of religious freedom which it had enjoined upon Turkey, Roumania, Servia, Bulgaria, and Roumelia. Yet there is painful evidence that this principle is violated in Austria, and that unoffending citizens are there molested and even persecuted by the police authorities, simply for the quiet exercise of their religious profession and worship. As a key to this contradictory state of things, it is important to note in passing, that in the recent Convention of Austro-Hungary with Turkey concerning Bosnia, instead of the broad principle laid down by the Berlin Treaty, we find the stipulation that all existing *Confessions* shall remain unmolested in their religious rights and privileges, and this is emphasized with respect to the Mussulman faith and its adherents. But this very rule of toleration is capable of being turned into an instrument of intolerance against those who shall change their faith, or shall seek to institute a faith and worship unknown to the existing laws. And this is precisely what is now taking place in Austria.

The facts of the case are clearly stated in a Memorial, duly attested, from the persecuted brethren in Austria, which I have the honour to lay before the Alliance. These acts of persecution appear to be in direct contravention of the fundamental law of Austria, and I take it for granted that they are unknown to His Majesty the Emperor of Austria and to his immediate Counsellors, and are due to the excessive and mistaken zeal of the Provincial authorities. By the fundamental State law of December 21, 1867, it is established that all citizens are equal before the law (Art. XI.); that full freedom of faith and of conscience is guaranteed to every one (Art. XIV.); and that every legally recognised church and religious society has the right of common public religious services, and may order its religious affairs for itself (Art. XV.) Though the Roman Catholic religion is the religion of the Sovereign of Austria, and of a vast majority of his subjects, yet such Protestant Confessions as are recognised by law have full toleration. Moreover, by the law of May 25, 1868, provision is made, whereby a member of one recognised Church or Confession may pass over to another, by conforming to certain regulations. These provisions, however, though liberal in their spirit, and quite free in their phraseology, do not go to the extent of absolute religious liberty as a personal right. But, as if for the purpose of a concession in this direction, provision is also made to some extent by the laws of Austria, for those who are outside the pale of any of these recognised church organisations, and who are termed in general, Confession-less. By the fundamental State law of December 21, 1867, it is decreed: "domestic worship is allowed to those who belong to a religious confession not legally recognised, in so far as such worship is neither contrary to law nor injurious to morals." But this very allowance seems to be a restriction upon Art. XIV. of the same State law quoted above, which declares "full liberty of faith and conscience is guaranteed to every one. The enjoyment of civil and political rights is independent of religious Confession." Still further, Art. XII. of the same fundamental law declares that Austrian citizens have the right to assemble and

to form societies, and Art. XIII., "every one has the right freely to express his opinions by speech, writing, print, or pictorial representation within legal limits." The law of November 15, 1867, concerning the right of holding meetings, says, paragraph 2, "Whoever wishes to hold a popular meeting, or in general, a meeting accessible to all without limitation to invited guests, must announce this in writing to the authorities, at least three days before the intended meeting, stating the purpose, the place, and the time of the intended meeting."

The Missionaries of the American Board who have for some years been labouring in Austria, have carefully conformed to these regulations concerning domestic worship and public religious meetings, and, till recently, have been allowed to carry on their work of evangelization with but occasional interruption from the police. These missionaries are men of piety, of learning, and of prudence; they are in full harmony with the faith and with the spirit of this Alliance, and they have kept themselves aloof from political affairs. As teachers of religion they scrupulously refrain from intermeddling with the domestic concerns of the State. But their work of evangelization has begun to bring forth fruit, and a number of persons in Prague and its vicinity have been awakened to spiritual life by the preaching and the conversation of these American missionaries, and of the native colporteurs who act under their direction. These persons belonged, for the most part, to the Roman Catholic Church, and a few to a recognised branch of the Reformed Church. Naturally, they were drawn into affinity with the teachers who had enlightened them, and into fellowship with one another, as subjects of the same religious experience; and for the sake of mutual edification and improvement in the Christian life they met together for the study of the word of God, and for simple acts of divine worship. They took the precaution to withdraw from their respective churches in the manner prescribed by law, and they submitted to the police a statement of their belief and of their desire to worship together as Biblical Christians, not connected with any recognised Confession. The police allowed them to hold religious meetings in a public hall, and in their private dwellings, and after carefully inspecting these assemblies found nothing in them contrary to law. Of a sudden, however, and for no assignable cause, the authorities began to look upon these simple Christian assemblies with suspicion. *Gens d'armes* would enter a meeting and take down the names of all present, by way of warning. They would even go into private houses at the hour of family worship and take notice of any strangers present. At length, on the 20th of March, 1879, in place of the customary permission to hold Evangelical meetings, Mr. Adams and his assistant, Mr. Horky, were notified that persons belonging to a Confession not legally recognised have only the right to hold *domestic worship*, and that at domestic worship only the family and members of the household may be present. The right to hold public religious meetings in accordance with the provisions of the meeting-law was also denied, and the meetings Messrs. Adams and Horky had announced to the police, both public and private, were forbidden.

Mr. Adams and his assistant, Mr. Nowák, were summoned before the police, and under a penalty of twenty-five days' imprisonment, or a hundred florins fine, were forbidden to hold in private houses any meeting for religious exercises, or to admit to their family worship any person not strictly a member of their own households. They were even forbidden to attend religious worship in each other's houses, or in any society not recognized by law. What this means is pithily shown by the answer of a Missionary to a Lutheran pastor whose Confession is recognized, who had proposed to make him a friendly visit. The

Missionary said, "you shall be most welcome; my house will be at your disposal, I will give you a room, a bed, food, everything we have; but when my family come together to worship God, I must put you out of the house, for the Austrian police will not suffer you to pray with us."

If from religious scruples a visitor should withdraw from the domestic worship of his host, whatever we might think of his courtesy, we should respect his conscience, even though perverted by bigotry. But for an officer of the police to intrude upon domestic worship, to interrupt the hymn, the prayer, the reading of the Bible, to awe the little company by threats and disperse them by violence, this is a sacrilegious invasion of the most sacred places on earth—the home and the altar—and for this there is no name but *persecution*.

Thus far the narrative is confined to the city of Prague, and the facts here summarized will be found in detail and with proper attestation in the memorial No. I. But there is a second memorial of more tender and thrilling interest, concerning persecution in the neighbouring villages of Stupitz and Sebrin. This memorial it is impossible to condense. Every member of the Alliance should read it for himself, and none can read it without being moved with the profoundest sympathy for those poor people suffering for the name of Christ, and with an earnest desire to do something for their relief. These sufferers are representatives of the faith of this Evangelical Alliance in contrast to the teachings of the Roman Catholic Church, and their transition from the dogmas of the Church of Rome to the simple faith of the Gospel was manifestly a direct work of God. A plain farmer of Stupitz goes into a bookstore in Prague, buys a few religious books, and finally a Bible; by degrees his eyes are opened, he invites his neighbours to come and hear of a religion so different from that taught and exhibited in the church to which they belong. The interest spreads; by the simple reading of the Bible many are emancipated from the superstitions and errors of the religion in which they had been trained; and in order that they may be free for the exercise and enjoyment of their new faith, they take the proper legal steps for withdrawing from the Roman Catholic Church. Infuriated at this, the Roman Catholic priest instigates the police to forbid the assembling of these converts even in private houses, for the study of the word of God. The police intrude upon their assemblies and order them to disperse. The sanctity of domestic worship is invaded by *gens d'armes* who resort to threats and violence against servants and guests who may be present. The converts are fined, imprisoned, and threatened with severer penalties if they shall persist in manifesting their faith. On one occasion, at a funeral, in the family of a native convert, as a prayer was about to be offered by one of the brethren, the *gens d'armes* rudely interrupted and forbade it. These persecuted people have kept closely within the limits of the law, for, as we have already seen, the fundamental law of Austria assures them freedom of conscience and the right of private worship, and surely the supreme government of Austria cannot be cognizant of such violations of every right of conscience and of faith. As already said, these must be due to the misguided zeal of the local police. Hitherto, however, these persecuted brethren have appealed in vain to the higher authorities for redress; and they look now to this Alliance of Christians from every land, for that moral influence of the Christian world against which no religious persecution can prevail.

This right of appeal the Alliance has already given them in its own character and history. For the Evangelical Alliance was first made famous as an organization, and first felt as a power, through its appeals for religious liberty in Tuscany and in Turkey, which rang throughout the world. And surely this last appeal in the same cause will not be in vain. Not only must we feel for these

oppressed and persecuted souls, but they shall know that we feel for them, and be comforted. Not only shall we desire their deliverance, but we shall work and pray for their deliverance till by God's blessing it shall be effected. Their cause is the cause of Christ and His Church, and it must succeed.

In the assurance of this faith, I appear before you with their plea, in the name of the American Board of Commissioners for Foreign Missions, one of the most venerable, honoured, and successful of Missionary Societies. It was their duty to take up the case, since these persecutions are largely within the field of their work, and involve their missionaries personally, and the helpers and the converts gathered through their instrumentality. The appeal of this Board will be received with respect in this great body of believers united in the faith and the service of Christ; and I feel myself honoured as its representative, in bringing to your notice facts which appeal so strongly to both faith and service in our common Lord.

All these facts are given in detail, and with proper attestation, in the Memorial which I now place in the hands of your Honourable Body. I will not trespass upon your time with argument or comment; but simply ask that the Alliance do now receive the Memorial addressed to it by certain evangelical Christians of Prague and its vicinity, and appoint a committee to consider the same, and to recommend to this body the best means of invoking from the government of His Majesty the Emperor of Austria a redress of the grievances set forth in the Memorial, and a guarantee of absolute religious freedom throughout the Austro-Hungarian Empire.

On behalf of the American Board of Commissioners for Foreign Missions.

JOSEPH P. THOMPSON.

Berlin, July 4, 1879.

The Rev. D. A. HERSCHELL, of London, Professor Schaff, and others corroborated these facts, and proved the violation of religious liberty in Austrian lands.

The Rev. THOMAS L. GULICK, Secretary of the Spanish and Portuguese Evangelical Alliance, briefly addressed the meeting. He showed that the present government of Spain is reactionary, and has frequently trampled on the law in favour of religious liberty in Spain.

The following paper on Religious Liberty in Turkey, by the Rev. J. H. GREENE, of Constantinople, was submitted to the meeting :—

The Turkish Branch of the Evangelical Alliance presents cordial salutations to the General Conference, and is deeply grateful to the other branches, especially to the English one, for repeated assistance.

The early missionaries to Turkey sought so to disseminate the truth as to make converts to Christ without detaching them from existing Christian communities, in the hope that the Gospel leaven would, little by little, purify the corrupt mass of Oriental Christianity; in short, the effort was to secure an Evangelical reforma-

tion within the Oriental Churches themselves. This, however, was disappointed through the opposition of ecclesiastics. The Turkish Government viewed the early labours of Protestant missionaries with indifference, for the Turks cared not whether the Ghaour was orthodox or Catholic or Protestant. The ecclesiastics, however, soon perceived that the introduction of the Gospel leaven would inevitably produce changes in their hierarchical systems, the extent of which they could not measure, and from which they could anticipate no increase of honour or worldly good to themselves. Hence the ecclesiastics, especially those of the Armenian Church, soon began to oppose the Evangelical work by bitter persecution. The patriarchs of the Oriental Churches formerly had it in their power to punish refractory members of their communions, not only by anathema but by fine, imprisonment, and exile; and the Armenian patriarch not only had resort to all these measures, but invoked the aid of the Turkish Government to reduce to submission those Armenians who, by reading the word of God, had entertained Evangelical views. The upshot was that the plan of carrying forward the Gospel work in Turkey, through the reformation of the Oriental Churches *from within*, had to be abandoned, and the native converts, in order to protect their lives and property, appealed to the Turkish Government to be recognised as a separate civil and religious community. This appeal secured the powerful support of the British Ambassador, and, in spite of the united opposition of the Oriental hierarchies, was successful; and a firman was issued appointing one of the Protestant Armenians as Vekil, or civil head of the Protestant community. This measure secured them from direct persecution, though the Gospel work in almost every part of the Turkish Empire has met with violent and illegal opposition, often instigated by ecclesiastics.

Besides the firman recognising the Protestants and granting them the rights and immunities accorded to other non-Musulman communities, the Turkish Government, both before and after the Crimean war, made public and formal declaration of full religious liberty and equality to all its subjects. These declarations, however, indicated no increased liberality of policy, for now, for more than two centuries, the Turkish Government *has recognised the right of every man to live and die in the faith in which he was born*, and this right is *all* that was ever intended by the famous declarations of the Hatti Sherif and the Hatti Humayoun. The Turkish Government showed indifference to the work of the missionaries so long as Christians only changed one form of Christianity for another; but manifested violent hostility when it became apparent that *Mohammadans* were beginning to read the Turkish Scriptures and

to accept Christianity. When the Government, in 1865, suddenly arrested and imprisoned the Turkish Protestant preacher, the Rev. Mr. Williams, formerly Selim Effendi, and about twenty Turkish converts, and sent some of them without trial or warning into exile, it attempted to justify its conduct by publishing in the official French paper of Constantinople its definition of religious liberty, namely, that every man is to be protected in the enjoyment of his ancestral religion, and by declaring that the Protestant missionaries had endeavoured to *change the faith* of Ottoman subjects, and that by dishonourable means. This excuse of their arbitrary conduct brought forward in diplomatic documents, was combated, first by the minister of the United States, who energetically defended the course of the American missionaries, and, secondly, by Earl Russell, her Majesty's Secretary for Foreign Affairs, who in vigorous language maintained that religious liberty consists not only in the right of every man to be protected in his religion, but also to *change* his religion, and by all quiet and suitable means make known his sentiments to others disposed to listen to him. This formal definition of religious liberty by Earl Russell had little or no influence on the Turkish Government, *which to the present day does not* recognise the right of its Mohammadan subjects to embrace Christianity, and which by refusing to protect some of the Turkish converts to Christianity from the violence of their neighbours, by illegally drafting others into the army and sending them to distant provinces, and by a general manifestation of hostility to Christian work among Musulmans, has so intimidated the Mohammadan subjects of the Porte, as virtually to put a stop to all direct efforts in their behalf. This, then, is the position of the Government on the question of religious liberty, in spite of all declarations, volunteered or embodied in treaties, of recent or of former years; namely, every Ottoman subject is free to practise the religion of his fathers, and Christians are at liberty to pass from one form of Christianity to another; but the right of a *Mohammadan* to change *his* religion is not acknowledged, and if a Mohammadan subject embraces Christianity, he exposes himself not only to popular violence, but also to official hostility.

The recent bloody war has produced no change for the better. The articles of the Berlin Treaty relating to religious liberty, if interpreted in a broad and liberal sense, might well cover the case of Turkish converts to Christianity, but it is just this interpretation which the Turkish Government does not accept. If any good is to come to Turkish converts to Christianity from the Berlin Treaty, it will come, not because the Porte is disposed to concede religious liberty to its Mohammadan subjects, but because the European

Governments, especially the English, the German, and the French, *insist* on such an interpretation of the treaty as will secure liberty and protection to the converts. The Government is more jealous than ever of European interference, and is determined to resist it. The Mohammadans consider that the maintenance of their sovereignty depends upon excluding foreigners from important posts in the civil administration, and in preserving the Mohammadan body intact. The Government has never learned to imbue its non-Musulman subjects with patriotic sentiments, and in the view of the ruling Turks the conversion of a Mohammadan to Christianity diminishes by one more the strength of the Government. It is evident that the Turkish Government will inevitably perish without radical reforms, and that such reforms are possible only by passing the administration little by little into European hands, or by converting the Turks themselves to Christianity. *Christian* Turks might save the Turkish sovereignty; *Mohammadan* Turks will inevitably fail to do so. Protestant missionaries never have been opposed to *Turkish* rule; they would have it, however, a reformed and Christianised Turkish rule. They have never, directly or indirectly, mixed in political matters; their first and real aim has been a spiritual one, and they have sought gradually to ameliorate the condition of the people, Mohammadan as well as non-Mohammadan, by educating and Christianising them. With the help of able Turkish scholars they have recently completed a revised translation of the Bible into Osmanli Turkish, and have published the same both in Arabic and Armenian characters. They now want full liberty to circulate the Turkish Scriptures among Mohammadans, to publish their Turkish religious newspaper, now printed only in the Armenian and Greek characters, in the Arabic character also, and to preach the Gospel to Turks as well as to non-Musulmans; and they wish that, as the Government protects Christians when they become Mohammadans, so it may protect Mohammadans when they become Christians. This is our point of contention; and here we beg the assistance and prayers of the Evangelical Alliance, and of all Christians. Let it be once recognised that the Mohammadans have the right to embrace Christianity and are sure of Government protection, and we have good reason to believe that the Gospel would soon make rapid progress among them. The Rev. Dr. E. E. Bliss, under date of August 26, writes from Constantinople: "Tell the friends of Christ how the leaven of the Gospel is working in the mass,—and so fast that we can see it spreading. Many young men among the Turks are utterly dissatisfied with what Mohammadanism offers them, and are hungering for the true bread. It is as plain as sunlight that not only Arme-

nians and Greeks, but also Mohammadans, are aspiring to something better than the past. Unguided by Gospel influences their aspirations will be concentrated into simple national ambitions, and lead to international hate and strife; guided by Gospel influences they will lead in paths of peace and mutual love to a healthy progress upwards."

The 187 male and female American missionaries and teachers in most of the principal cities of European and Asiatic Turkey, supported by ninety-four Evangelical churches, have already gathered from among the Armenians, the Greeks, and the Bulgarians, about 6,000 communicants, 800 Protestant civil communities, with over 80,000 registered members, supported also by an able body of native pastors and helpers, numbering in all 529, armed with the word of God in all the principal languages of the Empire, and with an extensive Christian literature, and enabled by means of common schools, colleges, theological seminaries, and female boarding schools, to furnish the rising generation with a thorough Christian education. It is thus clear that the American missionaries in Turkey, after fifty years of missionary experience, are in a highly favourable position for disseminating Evangelical Christianity.

Having already won the battle of freedom of conscience for the non-Mussulman communities of Turkey, we now humbly ask your assistance in our battle for full religious liberty for Christian converts from Mohammadanism, and your hearty prayers for the blessing of the Holy Spirit on our work.

The Chairman (Alderman McARTHUR) affirmed that this question of religious freedom was the great question of the day, and affected the whole Continent of Europe. The entire influence of the Evangelical Alliance and of the British and American Governments should be employed to secure freedom.

The meeting was closed with prayer by the Rev. H. GRATTAN GUINNESS, of London.

At an adjourned meeting, the Rev. Dr. SCHAFF occupied the chair, and a resolution was brought up for adoption, with a view to its being remitted to the General Conference, that they might, through a deputation, seek redress from the Austrian Government. After some discussion it was adopted and remitted. (See above, p. 398.)

In the course of the meeting, Pastor SCHUBERT, of Bohemia, and the Rev. H. A. SCHAUFFLER, an American missionary, gave further and similar instances of conversion and persecution, and pointed out

that what was asked was only what the letter of Austrian law granted, and what was in accordance with the decisions of the supreme authorities. The latter stated that the conflict was with both Romanism and Rationalism : unbelief and Popery joined hands to crush out Evangelical religion—not by fire and sword, but by petty persecution and inattention to legitimate complaints.

The Rev. CARR J. GLYN stated that he thought the Alliance had never had under its consideration a more important case than this. Action must be taken, but cautiously.

The Rev. T. R. SAMPSON, of Athens, mentioned cases of intolerance in Greece, from which even school-children were not exempt. When Lord Salisbury was informed of these facts, he mentioned them at the Berlin Congress, the representatives of the other powers more or less approving of his remonstrance.

The special correspondence on this subject was read, and a resolution passed, thanking Lord Salisbury for his exertions.

Pastor KRAUS, Lutheran Pastor of Rothenburg—one of the Hesse Darmstadt pastors whose case occupied the attention of the Council of the British Alliance two years ago—was present by the invitation of the London Council, and would have taken part in the proceedings on the question of Religious Liberty had time allowed. The Pastor had prepared a brief paper, to be read in English, but we can find space only for the closing sentences :—

Standing alone in trouble and persecution is a deep sorrow, and the coming forward of friends in need is comfort indeed. If one member suffers, all the members suffer with it. It is only the *dead* members that are no longer in sympathy with each other. Every troubled congregation should be upheld by a hundred who have no trouble. This, indeed, would be living membership of the brethren in Christ. A tribunal of Christian brethren throughout all lands should, after taking careful cognizance of the state of affairs, raise its voice for the brethren against the persecution. This is both needful and possible in our time. If in former times many a believer's heart bled in silence within the prison walls, and the brethren hardly knew of it, it need not be so in our times, when the means of intercourse carry the news of trouble within the Church from brother to brother. All cure, all victory over inward and outward trouble, depends in a great measure on the active sympathy of Christian membership and *fellow* membership. And just in proportion as persecuted Christians are upheld and strengthened by the love of the brethren, so the world will be conquered by the grace of God. The Lord, seeing the living growth of the com-

munion of saints in true charity, will drive out their enemies from before them. Yes, with His own light will He stop them on the way of persecution, and a very Saul He will turn into a true and faithful Paul.

SOCIALISM.

Thursday, 4th September, 8 p.m., in the French Church.

The Rev. Dr. TIFFANY, of New York, in the Chair.

The following paper was read by

The Rev. Dr. E. S. Washburn, New York.

I welcome this question as a proof that our Alliance is alive to the real aims of the Church of Christ. The life of this Church is linked with all the growths of social science and social good. It may seem, perhaps, overbold for a citizen of our young republic to give you his thoughts on a problem which yet puzzles the statesmen of Europe. But the question has crossed the Atlantic; we share in your social struggles. As your old world has sent us some of its wild theorists, we may, perhaps, show you how we change them into good citizens.

Socialism is not a passing movement, but one seen in so many lands, that it must have its causes in our civilization. Whatever its falsehood in theory, or its outbreaks against divine and human order, we cannot pass it by. What, indeed, is the principle put forth by the leaders of the international union? It is that the laws of our commercial system, of capital and labour, production and distribution, require reconstruction; and that socialism is the last step of progress.

The progress of commerce and industry is the reigning feature of our modern world. All the axioms of political economy were gathered by real experience. Adam Smith did not invent the science, but only uttered with clear common sense the facts of history. It was seen at last, that the "wealth of nations," lies in the productive gains of the farmer, the artizan, the merchant; that the free exchange of these values adjusts itself without arbitrary rules; that money is the mere medium of exchange, and cannot be adulterated or forced at will; that the old policy of a jealous embargo is suicide, and the free commerce of each is the gain of all. Such truths were no abstractions. They were the sources of our civilization. Hence came the uplifting of the commercial and manufacturing classes, the ripening of constitutional government, the first slow steps of international law. On these facts

social science rests. Political economy is not merely a system of self-interest, but shows the unity of all human interests with human good.

Yet there are still grave defects in our civilisation. There is a better education, a larger freedom for all classes; yet this education has itself awakened new wants, which it has not yet supplied. Modern commerce has too often created another serfdom, more unsocial in some features than in the past. Feudalism had its rude bond between noble and peasant; but our system has nursed an irresponsible self-interest, which widens the chasm between capital and labour. We see the rise of a plutocracy, the worst of oligarchies if without the check of nobler social elements; a gross luxury; the tendency of a monied class to lower letters, art, culture to its own base standard; the periodic craze of speculation; the steady monopoly of a few, and as steady an increase of the pauper class. This is the secret of the Social movement. We recognise here the cause of discontent among the working classes; that reaction we find among men of culture against dull Philistinism, that scorn of a "nation of shopkeepers;" and even that alliance of a Socialist leader like Lassalle with the old *régime*.

Are these evils of our civilisation passing defects, or are they inherent in our commercial and social system? I consider this the dividing line between true social science and modern socialism. A true science teaches that civilisation will work out the cure of these defects by the steady action of the laws of social economy. Modern socialism demands the reversal of the first principles of civilisation, in order to rebuild it.

It is a movement which has had a like cause everywhere. Yet it differs widely in development. In England, the birthplace of political economy, we find constant social agitation for the last half-century. It has had corn-law riots, Chartist mobs, battles over machinery. Yet, although Marx now guides his army of internationals from England, no theory of socialism has taken root in the soil. It may be owing to the practical mind of the Anglo-Saxon, but also to the difference of political history. England entered on the path of constitutional freedom long before the social problems of our century came; and the people saw that all the despotisms of the past had yielded, after long struggles, to just legislation.

But in France we may study modern socialism at its birth. It began with the school of St. Simon. After the whirlwind of 1792 he appeared as the prophet of the new order. The people had been told of *liberté, égalité, fraternité*, but while the merchant and manufacturer grew rich, the load of taxation and conscription fell more

heavily on the working thousands. To promote social harmony was his aim, and even his most radical ideas, such as the limitation of the right of property, the vesting of industrial interests in the State, were meant to be a check against selfish individualism. The systems of Fourier and his followers were still more artificial. It is strange to look back on the men who thought the world could be shaped by a law of "passional attractions" into a grand phalanstery. The Icarie of Cabet is now only the nest of a few uncleanly Frenchmen. We must not confound the pacific plan of leaders like Louis Blanc with the firebrands of the Commune. But the programme of 1848 was the declaration that, because capital is the product of labour, it is the property of the whole body of labourers. The new organisation must therefore sweep away the existing order. There is a sketch in a book of Leroux on the "organisation of labour" of a band of socialists rebuilding a burned town. But as a social theory it has this inconvenience, that we must burn up the world to build anew—a costly style of architecture. The later French socialism put this idea into practice. Proudhon uttered the hard logic of the theory when he said, "Property is theft"—"La propriété, c'est le vol." It passed more and more into open revolt, and we see its natural end. France surrendered to the new Empire, in fear of such wild overturn, and again in twenty years Sedan was followed by the Commune.

In Germany a few writers, as early as 1848, showed that the ideas of social organisation taught in France found sympathy across the Rhine. But it was later that, under the grinding yoke of taxation and standing armies, the discontent of the people found voice in Lassalle and Marx, that socialism became a power. There is a striking likeness between it and Chartism in England. It was with deep distrust of the Liberal party, of its lukewarmness to the cause of the working classes, that Lassalle sought to create a new organisation. He wished to bring the workmen into the front of German politics as the fourth estate. But there was not, as in England, that wise statesmanship which could stay the revolt by parliamentary reform. The programme of the Gotha Congress in 1875 is almost that of Louis Blanc in 1848. Lassalle put into learned formula what he called the "iron law," the impossibility of any progress for the working class on the principle of supply and demand. Marx in his work on capital has wrought the same view into an ingenious system, and claims a vast array of social facts to prove there is no issue of the strife even in the abolition of private capital. The theory has organised itself into an international union, and acts as a catholic league, which has no national ties, but seeks its own determined ends. Prince Bismarck spoke of the

Romish and the Socialist party as the "international black and red."

Hitherto the openings for labour in the free Republic of a continent have kept us in the United States from the war of class. But our late prostration in commerce, after years of feverish activity, has revealed the change that has passed over the social condition of our great cities. The movement is especially strong in the West. The Report of a Committee of Congress in 1878, to gather complaints and suggestions from all classes, proves that the theory of the French and German communist has entered among us. We read the same assertion, that "capital is unpaid labour," that it is the duty of the State to provide work for all. There is a strange ignorance of the first principles of political economy, of which we have the latest proof in the new labour party. It advocates two fatal heresies—the issue of forced paper money and the legal outlawry of Chinese labour. The reports shows that our working men are in the main seeking only a real reform. The just right of the labourer to secure his wages in hard times, the unfair protection given to great corporations, the unpunished fraud of savings banks, make up the bulk of the charges.

We see the one fundamental idea, which runs through all forms of modern Socialism. It is the theory of capital. Some would abolish the right of property, another would only restrict it; one would resort to arms, another trusts to peaceful discussion. But the theory of capital is the ground of the system, and has been fully stated by Marx, the oracle of the school. All value is the product of labour, and capital is thus the property of the body of labourers. it is, however, impossible by the existing law of supply and demand, that the workman should have his just share of profits. His wages are always the *minimum*; if they fall below the sum needed for bare support, the number of workmen will be lessened by starvation, and there will be a temporary rise; but it can never be beyond the *minimum*, because the number of men will rise with the wages, and the standard will fall again. Capital must thus absorb the whole gain. Should the labourer produce in six hours all he needs for his support, his time and work go to his employer. It is, therefore, necessary that the State should limit the hours of labour and the right of the capitalist. Such, in a few words, is the famous "iron law."

It must be granted that there is a degree of hard fact in the charge against the working of our industrial system. But we cannot find reform in the denial of the natural law of capital and labour. Socialism rests on a sophism as to the *right* of society. All value is indeed the product of labour; but it is not true that

capital belongs to the body of labourers. Capital is the fruit of superior talent or thrift. We can accept the maxim of St. Simon, "to each according to his capacity." Where is there equality—in the powers of brain or body? where in the moral character, the outcome of industry or idleness, temperance or debauchery? No social thing can change this fact. There is equality before the law in this, that it should protect each in his due return of labour. But it cannot take away the right of gaining or using capital, unless it destroy the very principle of social growth. The earliest tenure was communal, but this proves only that such a tenure belongs to the infancy of civilisation, and that the growth of society begins with the step out of the commune to the right of property gained by personal skill. And the natural law of property involves the right of inheritance.

These facts answer the main sophism of the Socialist as to the relation of capital and labour. We cannot destroy these natural rights unless we kill all motives of personal action and all capacity of social growth. But there remains, beyond this question of right, another question of fact. Is it true that our system of capital and wages is the merciless "iron law" which Socialism maintains? It was well said by M. Laveleye, in his review of Lassalle, that social laws depend on moral motives and cannot be "iron" like the laws of nature. In America most capitalists have been small labourers. There can be no better proof that the power of the workman to lay by beyond his bare support is measured largely by his intelligence or thrift. There can be no "iron law" where the idle sons of the rich go to the bottom, and the active poor rise to wealth. It will be so in all free countries, where no artificial law checks the healthy process. We have proofs in America that much of the distress among working men has come from their wasteful habits, fostered by the high wages. The best friends of the English artisan make the same complaint; but this is not the fault of the natural law of capital and labour. Some kinds of agriculture and manufacture, as Mill shows, are better carried on by small establishments. But great farms for cereals, great factories, great warehouses, give economy of labour and fuel, and thus cheaper goods for the people.

It is clear that the cure which Socialism proposes is as fallacious as the theory on which it rests. The idea of State protection is fatal to social growth. The first lesson of self-government which the American learns is, "Give me my brain and two hands, and then let the State leave me alone." The old feudal habit of dependence still cleaves even to the French or German Radical. It is absurd to fancy that government can settle the rate of wages as

in former times, when it was asked to fix the price of a loaf in order to relieve a famine.

Socialism is a theory which in the name of progress goes back to the worst social despotism. It would give us the second childhood of communal life. We mourn over the evils, but cannot accept a remedy that will kill the patient. Does it follow that there can be no progress for the working-classes? that because we cannot accept the dreams of Marx and his followers, we must do nothing? Modern Socialism shows that the better organization of labour is the present problem of our civilisation.

In the first place, what are we to do with the Socialist? We need full and healthy discussion. The movement has brought one fact to light, both in America and in Europe, which is the strange ignorance among the people of the first truths of social economy, of the nature of capital and wages, the nature of gold and paper money. The working-classes, even many legislators, need sound knowledge on this subject. In every country where the movement has been gagged it has ended in revolt. Better have the battle at home in the open field of debate, than by an international conspiracy from without. The battle of Chartistism was fought out in Parliament, and Englishmen can to-day discuss the land question, the most far-reaching of all reforms, with no fear of revolution.

This leads us to the chief question. What can cure the defects of our system? I answer: No arbitrary change in the laws of industry or trade, but the sure operation of forces now at work to modify these laws. This is the principle. I believe in the fact of progress. The history of commerce and industry reveals that the result of the free activities of the past has been to break the barriers of class, and lift the merchant to the rank he holds to-day. It is then, just as sure that these causes will again lift the class of the working men. To think otherwise is a far greater absurdity than Socialism. It is to think that the intelligence and skill which modern industry develops can have no further result. There is a solidarity in all the forces of civilization. The material activities of commerce have always wrought out an end beyond the mere increase of wealth. And if we study the movements of our age we learn the process.

First of all, we look to that social education of the people for the true preparation of the work. In all countries where there has been a growth in ideas of representative government it has run parallel with growth in social industry. A free government lies in the self-governed character of a people. We need not look for the same relations between capital and labour in a land where old habits of social caste give no room for such training. French

Socialism became a revolutionary theory, because its leaders could not throw off the notion of State autocracy. It is the same lesson which we in America are learning to-day—that our theory of a democracy is a lie, if it produces only an oligarchy of wealth and a mob of lawless men. No theory of the ballot, no surface culture of the people can avail. We are not to expect a crowd of sage political economists. But we are to educate, in the phrase of De Tocqueville, “the social conscience.” We are to see that the working class gain such plain knowledge of the relations of trade, the interdependence of capital and labour, the best methods of gaining their just claims, as shall create no longer “great agitators,” but wise leaders. This is the training which we may recognise as one of the best features of the time. We see its fruits in the working men’s colleges, to which earnest minds like Maurice, and others as clear-sighted in America, have given themselves; in our schools for practical culture in agriculture, trade, art, and social ethics. If there be such growth, we need have no fear either of a slavish people or communistic outbreak.

And it is to this education that we look for the practical adjustment of the labour question. This growth of intelligence and skill will modify the present system of capital and wages in the interest of the capitalist as well as of the working class. Many look with dread on the growing might of trade unions. Nor is it strange, since it has often lent itself to lawless outbreaks, and held the rod of its despotism over the workman. But we must never forget that its violence and cruelty arose in a large degree from its early weakness. Only the strong know that justice is the best strength. We should recognise in this great feature of modern labour no passing outbreak, but that principle of association, which is the normal power of modern commerce itself. The guild of former times, which made the London merchant what he is to-day, was a trade’s union. A railroad corporation is a trade’s union of the rich. Educated labour will reach the point, where it will be no longer profitable for the capitalist to do business, save by giving the bulk of his workmen a joint interest. Such a change will come by no force, except that of mutual gain. The natural law of trade will always keep the guidance in the hands of a few. We do not expect equality of talent or of profit. We do expect a proportion of the ignorant, the idle, and the dependent. But the principle of co-operation involves no more practical difficulty in its working than the system of wages. It has been tried with the noblest results. The principle of representation, which is at the root of all modern order, will at least greatly modify our system of labour and alone remove the causes of social discontent.

Such I hold to be the true solution of the riddle. We have no dream of State regulation like the theorists of France and Germany. The State has only to protect each in his just rights. But we demand that legislation shall be no protection of the rich in his exclusive privileges. A government has no business to control industries. But if it grant no more to the great contractor than it does to the buyer of a homestead ; if it punish corporations that invade the right of the least citizen, as sternly as it puts down a riot ; if it treat the gamblers in stocks as it treats the swindler at a mock-auction ; if it execute the law against defrauders of savings banks and like popular institutions, as committing the worst of crimes ; if it see that its tariff for revenue is not the support of a monopoly for the few ; if it root out the bribery that buys its own legislators, we shall come nearer to the social millennium than the world has ever done in the past. We look forward to this as the fruit of social progress. We can expect no age when poverty and sorrow shall wholly cease ; but we can look forward to the time when war and serfdom shall not be the doom of the people, when governments shall be more than an armed police, and the nations no longer jealous States, but members of one family.

Modern Socialists have said that the Church of Christ has no sympathy with the progress of the people ; that she has been the hireling of the State, the preacher of a dull quietism. I am not here to defend the errors of the Church. But I hold it a fatal error to forget that it was Jesus Christ who first declared the brotherhood of the race ; and that all hopes of freedom, of love, of peace are only the echo of His word. Where the Church has felt its living mission it has always led the way in the path of a wise progress. It is our task to aid any effort for social good, to uplift the aims of commerce by the unselfish spirit of our Master ; and as we walk together with Him, we shall convince the world that our faith is indeed of God.

A very interesting discussion followed.

On Friday afternoon there was another meeting, in which Professors Christlieb and Von Orelli, Pastor Fliedner, Rev. W. Arthur, Dr. Murry Mitchell, and others gave *resumés* of their speeches in the general meeting.

This meeting at the same time passed a vote of thanks for the magnificent and large-hearted hospitality enjoyed at Basle.

APPENDIX.

Conference concerning Temperance.

*Wednesday, September 3rd, 10.30 a.m., and continued on Thursday,
September 4th, 7 p.m.*

Pastor BOVET, the Chairman, opened the meeting with prayer and reading 1 Cor. ix. 19-27.

Pastor L. L. ROCHAT, of Geneva, Central-President of the Swiss Temperance Societies, stated his principles: Not merely advice, but the Gospel; not merely temperance, but total abstinence; not merely personal activity, but a league. On these principles rested the erecting of coffee-houses for unmarried workmen, giving them wholesome and cheap refreshments, but no intoxicating drink. "Be not deceived," says the Scripture, "no drunkard shall inherit the kingdom of God." Christ, too, gives His life to save us; shall we do nothing to save some of our neighbours from perdition? It is of no use to preach to drunkards—their conscience does that sufficiently, whenever they are free from drink. To show them the Saviour, to set them the example of abstinence, is what is wanted.

Pastor ENGELBERT, of Duisburg, in Rhenish Prussia, has for forty years striven with intemperance—for thirty years by means of a Sunday periodical, which is read in 20,000 copies. At Lintorf he has an asylum for discharged convicts, giving refuge also to degraded persons who have not been to prison. He has experienced good results with drunkards, without expecting total abstinence.

M. FELIX BOVET, of Grandchamp, near Boudry (Neuchâtel), wished that opposite principles should not be discussed, but invited the statement of results arrived at by different means. He is especially glad to see coffee-houses without intoxicating drinks. The present high prices of wines and the low rate of wages will help to make these places more attractive than the public-house.

In accordance with the hint given there was no discussion; but the two principles, total abstinence on the one hand, and temperance on the other, were fully brought out in the meeting.

M. FERMAUD, of Geneva, Central-Treasurer of the Swiss Temperance Society, was of opinion that total abstinence alone will cure, and that the gospel alone will work a lasting abstinence. As Christ, without sin, allowed Himself to be treated like a sinner, so those who are not drunkards should, for the sake of their brethren, take upon them the abstinence which these require. In England there are 8,000,000 who have taken this pledge. The temperance coffee-palaces in England and America prosper; one of them (at Liverpool Docks) pays 10 per cent. to its shareholders. During a three months' stay in North America the speaker travelled many hundred miles and received hospitality in Christian families of the most different stamp, but nowhere was wine or beer offered to him. Such total abstinence avoids the danger of putting temptation, on a welcome pretext, before the weak and intemperate.

The Rev. F. SCOVEL, of Pittsburg, Pennsylvania, showed the necessity of striving against this evil, by the fact that in America from 50,000 to 60,000 human beings die every year, victims of intemperance. But he had not found the saying current in his own country to be true, that there is less intemperance in the wine-growing districts. He had seen only too much of it everywhere in Europe, and he rejoiced to find that here, also, the evil is now striven against. There is some idea of showing the spread of intemperance on a map, distinguishing wine-growing countries from others. Abstainers differ as to motives. Some lay stress only on love to one's neighbour; others consider abstinence from fermented liquor a duty in itself, and are therefore obliged to maintain that wherever wine is mentioned in the Bible, even at the institution of the Lord's Supper, it is not wine that is meant, but unfermented grape juice.

The other motive, love to our brethren and the feeling of responsibility for others, was advocated by Professor von SCHEELE, of Upsala. He mentioned the noble Pastor Wieselgren, who strove so faithfully against intemperance until his death three years ago; and he rejoiced to see this enemy attacked in Germany and Switzerland as it is in Sweden. The Professor's father was pastor at Stockholm, but, weakened by an attack of cholera, he retired into a country parish. The terrible desolation wrought by intemperance, which he came to know there, brought him to give up, for the sake of example, all alcoholic drink, even the little glass of brandy which the physician ordered for him.

Heer P. A. DE PLANQUE, of Amsterdam, President of the Dutch Temperance Society, who had fought this evil for seventeen years and could quote happy results, spoke on the side of temperance without total abstinence. Each of the 800 members of his society

undertakes the reclaiming of a drunkard by personal love and prayer. Concerning the much-lauded coffee-houses, he is of opinion that it would be still better if people could be brought to stay in their own homes.

Herr JENTZSCH, Director of the Berlin City Mission, reported, on the other hand, good results of a restaurant opened not long ago by the Temperance Society of that town. For men without families such a place is a great boon. At first neither beer nor wine were given; but they found it necessary to admit the beer.

Thus different principles were expressed. But as Professor von Scheele said, whereas formerly we quarrelled about principles, now we have learned to bear with one another, and to rejoice at one another's success. Indeed, both can use those means advocated by the Rev. F. Scovel—tracts, sermons, societies of men and women, personal intercourse, and individual dealing. Legislatures now attempt to put down this vice, and not only in America. It is reported from Alsace that the Industrial Society of Mülhausen, terrified by the spreading of dram-drinking, has petitioned for a heavy tax on brandy. The practice of giving a cup of coffee to factory people in the morning, thus enabling them to do without brandy, as recommended by Mr. Steinheil, was mentioned.

The advocates of both principles united in asserting that love to our fellow men, even to the degraded, makes more impression than anything else. Professor von Scheele stated from his own experience, M. de Planque from that of the Dutch Temperance Society, that in more than one instance the first step towards the rescue of a drunkard was the timely kindness of taking him by the arm and leading him home. Other examples were given, both of the terrible strength of the temptation and of its being overcome. All were moved by a workman from Montbeliard, who testified with thanks to God that he had been saved from deep degradation and repeated *delirium tremens*. Naturally he expressed the greatest horror of fermented liquor of any kind. Another unknown person said that his father had ruined his health and fortune by drink, but that, in answer to continued prayer, he had seen his father's entire reform before his death.

Herr JENTZSCH having proposed that the various Temperance Societies should inform each other of their experience, we subjoin the two addresses we have received: M. le Pasteur L. L. Rochat, 16 Rue de l'Hôtel de Ville, Genève; and Herr Jentzsch, Inspector der Stadtmission in Berlin, neue Chausseestrasse, 75.

Herr JENTZSCH closed the meeting with prayer.

Conference regarding Young Men's Associations.

Saturday, September 6th, 8 p.m. in the Great Hall of the Vereinshaus.

PROFESSOR VIGUET IN THE CHAIR.

The Chairman opens the Conference with prayer.

M. CHARLES FERMAUD, Secretary of the International Central Committee of the Young Men's Christian Associations in Geneva, then spoke as follows:—

My friends,—The work of the Young Men's Christian Association is the work of the Lord. We wish to bring them not only to the Association, but to Him. The work is most important. Youths of fifteen or sixteen, without any experience, leave their homes and come to the city to learn a new language or handicraft. They will not profit by the experience of their elders, and the devil works hard to get them. It is most needful that they should find a home and friends to receive them; and this we offer them in these unions. I myself was once landed at Halifax for three days, not knowing a soul there. I went to a Young Men's Christian Association, and had an invitation to tea for each of my three evenings. When these young men first come to the city they are surrounded with temptations, and how many fall a prey! When I was in America I went to see the prison. I asked the director, "How many youths are there here?" He answered: "We have a total of 1,500, of which more than 800 are youths." I looked through the books, and found men of the best families amongst them. Such facts prove how necessary are these Associations.

This work began about thirty years ago. I now come before you as the representative of 2,400 Associations. The people of America are amazed, and say, "The Lord is with us!" for we strive to bring these young men not to our unions and our homes only, but into the Christian Church. They have spread over the whole world, even in Africa, Australia, China, and Japan. There is a great network of these societies, but we wish it to be still greater, so that no town may be without one. I myself can bear witness of

how these Associations helped me in time of temptation. They seek to gather together those youths who already belong to Christ, thus forming a centre, and that they should go out into the high-ways and bring in others. I know that by these means many have been rescued. The method may be different in different countries, but the object is everywhere the same—to save the young by means of the young. A young man will speak to another young man more freely than to a pastor, or even to his own father. Until 1855 each church had its own Association; but it was then determined that they should stand on the basis of the alliance. We have but one standard—that of Jesus Christ. We ask no one to what church he belongs, but “Will you belong to Christ?”

In America the Associations have increased greatly; 1,100 unions have 142 secretaries, who devote their whole lives to the work. Nearly all have their own buildings, known to all. At New York no one met me at the railway. I asked, “Where is the Young Men’s Christian Association?” They told me at once. On May 6, I was introduced to the President of the United States, as the delegate of 2,400 Associations. The President came to the Association, and listened for two hours with great interest. I travelled about 4,000 miles in America, two thirds of which were by free pass. The railway officials have had their own Young Men’s Christian Associations for the last fifteen years, which have at present more than 8,000 members, with fifteen secretaries, and at thirty stations they have their own reading-rooms. One of them said: “I opposed it for ten years; but since I have seen its effect upon our employes, and what a superior class of men it has made them, I cannot praise it enough.” The losses from broken carriages, &c., are less by half than they were formerly. There are seventy-five German associations in the United States.

I gave up my profession in order to devote myself entirely to this work, and I can say, “The Lord has not forsaken me.” Fear not, young men. Forward! The Lord has need of you. Our Central Committee has undertaken the union of the Associations throughout the whole world; so that a youth from Basle may be received in New York or wherever he goes. A young fellow comes to the Secretary and says, “I have no quarters.” He is told of twenty families willing to lodge him cheaply. Another says, “I have no situation.” In twenty-four hours he will have one. A fortnight ago I got a letter from Chicago. Out of 4,000 youths, 3,880 had found places by this means. The Association says to the young man, “Where shall you spend the evening?” “In the streets.” “No; come to us. Learn French, read the papers, and so on.” They find friends whose friendship is based on Christ. Let me give

you an example. A man came to the Secretary of an Association and said, "I will give 500 dollars a year to your Association." Asked, "Why? you are not a Christian." He replied, "True, I am no Christian; but I have a son, who said to me, 'Father, they teach book-keeping at the Association, I should like to go.'" "Good," said the father, and he went. "After a little he got a situation, and I care not whether he is a Christian or not; but he earns 75 dollars a month. Formerly, he cost me money and behaved ill, now he is quite changed and brings money home. So I bring you 500 dollars."

The speaker finally pointed out that youths of good position should not hesitate to join these unions. In America they include all classes. Let not the higher classes in Germany fail to support them, even if it should entail some sacrifice.

M. H. Saillens, Evangelist at Marseilles, Delegate of the Young Men's Christian Associations in France.

I am happy to confirm M. Fermaud's testimony in favour of these unions. To them I owe my conversion and my missionary vocation. They seem to me not to receive, either from pastors or laity, the attention which they deserve, for upon these young men depends the future of our church; and these associations are nurseries for training for it active members, pastors, and missionaries. These Christian unions of France, in their national conference at Montmeyran, charged me with a fraternal greeting to you.

We have in France only sixty-six local associations, with from 800 to 1,000 members, subdivided into seven groups, directed by a central committee, and supporting a journal which pays its own expenses. A few years ago our associations occupied themselves only with Protestant youths, but they have lately extended their views, and finding the young Protestants generally indifferent to the gospel, they have turned to the Roman Catholics. The union at Nimes has opened its rooms to the soldiers, and has met with success. That at Lyons, a small association of poor workmen, then began popular schools. Its efforts were blessed, and in a few months it counted 600 children, and found means to meet its expenses. Latterly all these unions have been roused to ardour by the work of their English brethren in France, and have begun a work at Marseilles, where they have appointed an evangelist, and collected, in one year, the sum of 5,000 francs for this work, which is also supported by others. Began only ten months ago, it is now carried on by me. We have three rooms, in the largest of which

pastors of different denominations, evangelists, and members of the unions, address, during the winter, about 3,000 persons every week. We hope soon to do as much in other towns, and, by means of popular meetings, to found associations of young men, and to make these popular meetings their special work; for young Christians need work for the Lord; it is for them the condition both of life and of increase. Look at the union at Marseilles, which began with five members, and which now counts at least fifty excellent young men, Christian activity having multiplied their number by ten. In conclusion, let me ask you to remember the young men and these associations, whose object is to prevent the world from taking possession of the hearts of the young.

The Rev. F. Scovel, M.A., of Pittsburg.

I have long been occupied with Christian Associations of young people, and think that the churches should take more interest in them.

This is a purely evangelical work, in which different denominations should take part, as it stands on ground common to all, that of the Evangelical Alliance. These Associations carry on an eminently useful and practical work, which they alone can do—the Christian education of youth. They are also the best nurseries of elders and deacons for the various churches.

In America, where the development of Christian work is so remarkable, Christian Associations occupy a prominent place. All Christians approve of them. In the United States are 1100 local associations.

Herr M. G. STEINHEIL, Rothan (Alsace) closed the meeting with prayer.

Conference on the School Question in Austria.

Saturday, 6th September, 8 p.m., in the Lower Hall of the Vereinshaus.

HERR THEODORE NECKER, PRESIDENT OF THE EVANGELICAL
SOCIETY, GENEVA, IN THE CHAIR.

Pastor KASPAR (from Hradiste, Bohemia), opened the meeting with prayer.

Dr. VON TARDY referred to the condition of schools in his native land. He recalled the connection between the old Evangelical believers in Austria and Bohemia with the lands of the Reformation, and particularly that of the old Bohemian brothers with the reformers of Switzerland, especially those of Basle, Zurich, and Geneva, and the favourable influence it exercised over the schools in Bohemia. The annihilation of Evangelical churches in the Austrian dominions put a tragical end to this. But when, in the gracious providence of God, toleration again dawned, and Evangelical churches could be formed once more, they immediately recognised the importance of having Evangelical schools of their own. "God requires in the fourth commandment," says the Heidelberg Catechism, "that preaching and schools should be kept up;" and wherever it was possible, the churches founded Evangelical schools, so as to withdraw the young from the hurtful influence of the Romish school. At length, to the joy of both the Reformed and Lutheran, the difficulties in the way of these schools were removed by the Imperial Patent of 8th April, 1861, and a wonderful impulse was given to the Evangelical school system. Everywhere new schools and mission stations sprang up, until the new School Law of 1868, 1869, based on the principle of secular education, put a sudden stop to their progress. The speaker then showed that the schools, though, according to the new law, nominally secular, have almost everywhere become in fact strictly Catholic. Protestants must pay the tax for the public schools; and, if they wish to keep up their own schools, they must do so without any assistance from the State.

It is, therefore, not surprising that 186 of these schools have already been closed.

Senior JANATA (from Chleb, near Nymburg, Bohemia) confirmed the statement that the public schools are under Roman Catholic influence. The same things are required of the teachers as if the schools were Romish; so much so, that a Protestant teacher, believing that he could not otherwise retain his position as teacher, went over to Catholicism. The speaker referred to his own Reformed congregation as an example of the burdens imposed on Evangelical Christians by the public school. The members of this congregation, at their own expense, keep up three Protestant schools, empowered to grant State certificates, and answering all the requirements of law, nevertheless, they are obliged to contribute nearly twice and a half as much for building public schools in each of the three localities to which they belong, as they pay for all other taxes put together. With this double burden the salaries of teachers in the Protestant schools, cannot, therefore, equal those of public schools, and thus the former generally have to struggle with want.

In order to raise up efficient teachers, an Evangelical Reformed normal school for Bohemia was founded at Czaslau in 1871, is very successful, and the attendance increases yearly. During 1878, 1879, it numbered fifty-three pupils—forty-nine Reformed, and four Lutheran. But the school is without a building of its own, and the work is carried on in hired and altogether insufficient premises. The yearly expenditure far exceeds the income. The year 1878 showed a deficit of rather more than 2,200 florins, to meet which the capital 18,821 florins (collected at the erection of the Institution) must be drawn upon, and, unless other help is obtained, it will be totally absorbed. May the Lord raise up friends in our need, that our schools, the precious legacy of our believing fathers, may not be taken from us! May we be permitted to celebrate the centenary of the resurrection both of our church and of our schools, which have ever been the support of our church.*

Pastor KASPAR (from Hradiste, Bohemia) said; It was impossible not to recognise the immense importance of the school question in Bohemia. From the statistics just submitted you have doubtless perceived that we are not considering how to meet a future danger, but how to act under the catastrophe which has actually befallen us. Many schools, erected with much labour, have already been taken from us; and as to those which we still call ours, their ruins seems only a question of time. So strong is the opposition

* Since this report was given in, a building in Czaslau has been bought for the seminary, price 13,010 florins, which must be paid out of the small capital. The yearly deficit will, therefore, go on increasing. The Lord is our help, He who says, "The silver and the gold are mine."

against us, that many despond and say, that it is vain to attempt to resist the current; when the stream has swallowed us up, we may think of building up our schools again. This feeling, honoured friends, is certainly not yours. You will not wait until the evil is done. You wish to save what can still be saved. This is, indeed, the only right course, the one approved alike by faith and duty. The importance of our church schools will appear when we consider the impossibility of supplying their place. You must remember that we have to do with Austria, a country where Roman Catholicism entirely preponderates. Now if we lose our schools, how is their place to be supplied? You may say by the Church. But the school is one of its chief means of building up the church. Besides, our congregations are for the most part scattered ones. The members of mine are spread over seventy districts, and their children, to the number of 200, over twenty-one schools. Between eighty and ninety of these children attend our congregational schools. Were they to be taken from us, I could not visit more than two public schools, and instruct about sixty children in religion—an important difference. The wide dispersion of our congregations, which are almost entirely composed of the rural part of the population, and the consequent want of teachers, make it exceedingly difficult to carry on Sunday schools.

Lastly, the family. But, unhappily, there are many incapable of educating their children, many careless in the matter of religion. Though aware of the danger to which, in a religious point of view, they would be exposed I, myself, though an Evangelical pastor, would be obliged to send my children to the public schools. I would much rather see our children attend a professed Roman Catholic school than a so-called "interconfessional" one; for in the former case they would go duly warned, and conscious that they stood on foreign ground, while, as things are, though the schools are quite as Catholic as before, the fiction of "interconfessionalism" easily lulls watchfulness, or even encourages religious indifference.

I see no substitute anywhere for our Evangelical schools—the nurseries and pillars of our congregations.

If, then, you would avert from our church—bleeding still from so many old wounds—this new calamity, remember, I beseech you, our need of schools. These are testing times, but we trust that out of them the Lord will bring fresh good to His church.

Pastor HOLZHALB (from Baar, Canton Zug) felt the school difficulty of his brethren in the faith the more because of his position as Evangelical pastor among Roman Catholics. A public or simultaneous school could never supply the place of their own confessional

ones. This conviction was shared by the speaker's Catholic fellow-citizens, who, in order to preserve the denominational character of their own schools, willingly assist the Evangelicals in paying their teacher out of the State funds, so that Roman Catholic and Evangelical schools are carried on in the same building.

The PRESIDENT called attention to the Geneva Committee for supporting the schools of the Helvetic Confession in Bohemia and Moravia, of which the President is M. Th. Necker, the Vice-president, Mr. F. Chaponnière.

Dr. von TARDY closed the meeting with prayer.

On Sunday forenoon the cathedral was filled with a large assembly, of whom very many remained to partake of the Holy Communion. The service was conducted chiefly by Dr. Immanuel Stockmeyer, of Basle. It was peculiarly impressive in view of the many nationalities and sections of the Christian Church which were represented.

Conclusion of the Conference.

Sunday, 7th September, 7 p.m., in the great hall of the Vereinshaus.

Professor RIGGENBACH was in the chair, and opened the meeting with prayer.

The Chairman, in a few warm words, invited some of the foreign friends to speak.

COUNT VON BISMARCK-BOHLEN said: We have, in this blessed week, received deep impressions of the common ground of our faith, heard one common watch-word, and learnt to shun an over-estimate of ourselves. May we each be prepared for the Master's use, wherever he shall choose! In the name of my German brethren I offer my heartiest thanks, first to God, and then to the city of Basle. Let us not forget to show forth in our lives what we have here learnt, and for which we shall have one day to give an account. God grant that we stand fast therein!

Professor GODET, representing the French-speaking brethren, and especially the Western-Swiss branch of the Alliance, thanked Basle for the willing sacrifices and hospitality, the princely, and at the same time brotherly entertainment of the friend at Riehen, for the noble and artistic rendering of the church concert; indeed, for their whole reception. He had been greatly struck in passing through the town, by finding a street called Mission Street. This seemed to him typical. Yes, Basle may be a great Mission Street, by which messengers of the Lord may pass and repass. May it become ever more and more a *Basileia*—a city of the Great King; and may the promise of the Lord be fulfilled to its children.—Peace be with you!

The Rev. W. ARTHUR, from London, said that he, as an Englishman, would rather speak five words in bad German than ten thousand in good English. He had much to say, for he was deeply moved; but in a foreign tongue he could only stammer like a child. But even children understand some things. They can quite understand friendliness, love those who do them good, and say, Thank

you! This he now did, not in his own name only, but in that of all English and Americans. A thousand thanks for all their hospitality and kindness! Each one had celebrated the goodness of his host, and said: Mine was the best. The speaker said that Basle had always been dear to him, for its mission work, and for the sake of Crischna. But he felt now doubly bound to this city and its inhabitants, as he remembered the words of Christ: "He who doeth the will of my Father which is in heaven, the same is my brother, and my sister, and my mother."

Then a brother from the South, Sig. OSCAR COCORDA, preacher in Rome, drew attention to the fact, that the Italians have only one word for Grace and Thanks: *grazia*, grace from above; and, as its echo, *grazia*, thanks ascending from below; these must go together. Both had sunk deeply into his soul this week, and he was filled with fresh gratitude to God for His manifold mercies. God grant that this meeting may bring forth good fruit for Italy also. Then would earth return a thousand-fold thanks for this grace from Heaven.

Professor RIGGENBACH said: Others would say a word of farewell, as representatives of France, of America, of Holland, and of other countries; but time forbids. You will feel with me that another and greater should have the last word. Even at the beginning of the week, as one brother after another depicted the religious state of the Church in his country, I felt deeply the difficulty of this task. It is not seemly to lay bare the hurt of one's own people to all the world. Neither is it lawful for the Christian to depict the situation in fair colours only. This leads me to read to you, in conclusion, the 6th chapter of Isaiah. (The passage was read, and Professor Riegenbach continued.) These are awe-inspiring words. But are they not an appropriate farewell to such meetings as we have had? God is love. This is the key-note of the new covenant. But we must not forget His holiness. Who among us will not join in the confession, "a man of unclean lips"? The burning coal of Divine love must purify our lips.

The prophet speaks of repeated desolations of the land. We are no prophets, but we see that the Scriptural atmosphere is full of coming storms, and none can say where they will burst. Scripture teaches us that human history will not go on from one success to another, but that "an hour of temptation" will come upon all the earth. But hear the words of comfort with which the prophet closes: "As a terebinth and an oak; when they fall, a shoot still remains. The holy seed is such a shoot." (German translation.)

This holy seed is the "remnant" of Israel and of all nations who turn to God and find salvation. They will be the fruit of the dealings of God with them. They will form the true lasting Alliance—"the great multitude who have washed their robes and made them white in the blood of the Lamb."

The chorale, *Nun danket alle Gott*, was then sung; and the Conference was closed with the Lord's Prayer and the Apostolic benediction.



